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"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9 : 10

World Dominion and The World To-day

An International Review of Christian Progress

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

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EDITORIAL

THINKING TO SCALE

IN the foreword of the book entitled *Rethinking Missions** which was published in 1932 by fifteen members of a group which made an objective study of the work of missions in India, Burma, China and Japan, the following sentence occurs: "There is a growing conviction that the mission enterprise is at a fork in the road and that momentous decisions are called for." There is as great need now as there was then to rethink missions, not only in India, Burma, China and Japan, where the situation has changed so radically, but on a world scale.

Those who took part in that inquiry were men and women of great eminence and ability, and much of what they said would be well worth study to-day. With some of it, however, we cannot agree. The International Missionary Council which met at Whitby last July defined its object as "Expectant Evangelism." I do not think that it would endorse some of the views and definitions of evangelism found in *Rethinking Missions.*

To rethink missions adequately we must think to scale—the scale of the whole world. The old conception of the mission-field is out of date. Missionaries returning home have expressed disappointment at the low spiritual level in so-called Christian England. One who returned from a successful experience in a mission-field wondered whether he should not stay at home in the hope of having a similar experience! *World Dominion* is not a missionary magazine in the ordinary use of the term. Its field is the world. It is therefore interested in world survey. Partial or sectional surveys are dangerous.

In America appeals are being made for millions of dollars. The target aims at what some would describe as astronomical figures. If Christians were awake a very much higher target than is even now suggested would not be an impossible one. We assume that the amounts which are being asked for are estimates arrived at in consultation with National Christian Councils in various fields, but what of the vast areas where there are no National Christian Councils?

When I was Field Secretary of a missionary society in China I asked a missionary who was re-

* *Rethinking Missions: A Layman's Enquiry After* 100 *Years,* Harper and Brothers, New York and London.

sponsible for a comparatively small area to give me a list of his needs. When I received his estimate it amounted to a sum larger than the amount which was being spent by that society in all of its China fields! That missionary's survey was a sectional, a partial one.

THE good may be the enemy of the best, and large sums demanded by those who do not or cannot think in world terms for lack of information may rob needier fields. Therefore the small but influential Committee on Survey and Research which is studying the situation throughout the world should be supported and strengthened for the task. Their work should provide the world background for all who wish forces and resources to be used to the best advantage in the interest of world evangelization.

Thinking to scale might bring some desirable results. Hundreds of missionaries in a city can influence their home boards far more than the feebler voice in a field where there may be merely tens. There are centres where co-ordination, if not co-operation, might mean a redistribution of forces. It should at least mean that additional missionaries should be sent to the neediest fields.

Again, thinking in world terms ought to prevent confusion, duplication and overlapping in obeying the great imperative of our Lord's commission. All conferences in sending countries as well as National Councils in various fields should be in touch with the International Missionary Council, which in its turn is in association with the World Council of Churches. It is a very grave matter to ignore the work of any who are seeking to spread the Gospel because they "are not of us." It is wrong to spend time in argument over things that are not essential to salvation while the world is going to hell. The overwhelming need of the world demands at least co-ordination of effort which must not be frustrated from lack of the charity which takes first place in the thirteenth chapter of 1 Corinthians.

THE Laymen's Commission when rethinking missions was influenced by the indigenous principles which have been so long and so strongly advocated in *World Dominion*. There are some sections of their book which in this respect could not be improved upon. Indigenous principles are fundamental in any rethinking. Not nearly enough attention is being given to the training and enlistment of national workers. Their number in relation to the population in non-Christian lands is tragically inadequate. The foreign missionary in these days of rising costs is an expensive person in allowances and furlough and language and psychological studies.

The greatest need of to-day is widespread evangelism, collective and personal evangelism, with the world outlook. The millions of dollars which America hopes to raise could be far exceeded if Christians were awake to a challenge which if not met will mean universal catastrophe. The average amount of money per head per annum given for the work of missions would not buy a cheap seat for a cinema performance.

T. C.

¶ *This article was written by our late colleague Dr. Carstairs, who "being dead yet speaketh."*

It is Expedient for You that I Go Away

George Carstairs

MANY of the sayings of Jesus were hard for His disciples to understand, but few can have been harder than this. Every reference to His death left them dismayed and bewildered. He was a young man with His life before Him: why this talk about dying? And now actually to be told that His going would be for their *advantage, "expedient"* for them—it was utterly unintelligible.

For three wonderful years they had kept company with Jesus. He had come to mean more to them than all the rest of life put together. Every day they were learning from Him. Every day He was opening up new visions to them, new wonders of the spirit. The treasures of His mind seemed inexhaustible: and they, slow learners as they were, had comprehended as yet so little of it. They dreamed, perhaps, of a long life lived in constant fellowship with that great Master, learning ever more and more from His lips.

And then, how they had come to lean upon Him. They were always making mistakes and needing correction—quarrelling among themselves about rank and precedence, wishing to call down fire on a hostile village, being impatient with little children. They constantly needed His rebuke and guidance. Without Him, too, they were of the timid and weak. It was His presence that gave them courage and strength to face men. It was in His presence alone that they felt the new life of high ideals and high moral purity to be possible. To lose Him would be to lose all. And so great was their love for Him, so great a thing had this wonderful intimate friendship become in their lives, that the loss of Him was a thought too terrible to be borne. Bereaved of Him, they would be left desolate; the joy of life turned to ashes in their mouth, and the light of hope quenched for ever.

And yet here was Jesus saying to them: "It is expedient for you that I go away."

What did He mean? In what way could it be expedient for the disciples to lose their Master?

WITHOUT pretending to fathom the whole mystery of such a saying there are one or two things which I wish to suggest as likely to have been in Jesus' mind.

(1) The personality of Jesus was an overwhelming one. He completely overshadowed His followers. We sometimes say contemptuously of a man who comes completely under the influence of another, "He has no will of his own left." There is a sense in which we wish to give up our wills to Christ, but there is also a sense in which losing our wills is losing our individuality. But as Jesus refused to use physical force to gain men's homage, so He did not wish to do violence to men's wills, to compel them by the power of His own personal magnetism.

Nothing is more amazing in our religion than the delicate respect and, shall I say, courtesy which God shows towards human person-

ality and its independence. He would win us as *friends,* as His loving children, not as slaves. He would draw us only with the cords of love; woo us, not compel us. In Christ's physical presence there was a kind of compulsion for those who came under His spell. His very strength made His followers trust in Him as children trust. He was "a shelter from the wind and a covert from the tempest," but the shelter and the covert were things outside of them, things which, if removed, would leave them naked and defenceless. Jesus wished that their strength and their protection should be things within their own souls, that no man could remove and that the world could not disturb. Later in the sixteenth chapter of St. John's Gospel, He speaks in the same verse of "peace" and "tribulation": "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

PEACE in His presence they knew; but the peace that dwells only in the inner soul, and which may exist in the midst even of outward tribulation, was not yet theirs.

He is a foolish parent who seeks to keep his son too long under his immediate care and guardianship. He may fail and the son break violently free to his own ruin; or he may succeed and the son remain a dependent weakling, leaning on others all his days. It is probable that if Jesus had remained twenty years longer with His disciples, great as the joy of that fellowship would have been to them, at the end they would have been less, not more, fit to carry on His mission in the world than they came to be in His absence. For this reason it was "expedient" for them that He should go.

(2) There is another way in which from our experience we can understand how Jesus' "going away" would prove a gain. (And perhaps what I say here may prove a word of help and comfort to any who are smarting under a sense of personal loss.) Anyone who has been compelled to live for long intervals far apart from those who are nearest and dearest to his heart knows that the pain of separation is not without its compensation. However sincere our love, living day by day in close contact with one we love, our thoughts of him or her are apt to become too much bound up with trifling, unessential, outward things—it may be tricks of speech, expressions of the face, little mannerisms. These may all be dear to us because they belong to the loved one, but they also tend in some measure to blind us to the beauty of soul, of mind and spirit, that is of the essence.

It is no exaggeration to say that in absence we sometimes get to know our friend, our wife, our husband, better than when living constantly side by side. It is not merely that "absence makes the heart grow fonder," brings the ache and the longing for the sight of the eye and the touch of the hand. It is something much more than that. Unblinded by the things of sense, we see with clearer eye and deeper understanding.

I have long cherished a sentence or two written to me by my old professor of English literature when my closest friend died in early manhood. He told me he, too, had lost his greatest friend in youth, and went on, "I should like to tell you that I found Tennyson's experience

true. When time had softened the sense of loss I found that my friend, in a new way, was with me as much as ever; what he would think and say, and how he would feel, about everything, was as present with me almost as if it came in a letter signed by him. And so it has always been, more fully or less fully according to my own state, the degree of my own energy of memory and affection. So that I could almost say I have only lost him through my own weakness, not through his death."

IT is possible to lose Christ, but if we do it will not be because He died. "Lo, I am with you alway," said Christ; and His disciples soon found it to be true. He was with them in a way He had never been before. He entered the very heart and soul of them, and, when they once realized this new fellowship, it made heroes of them such as they had never been even in His living presence. Personally, I never quite know how to distinguish the Holy Spirit, the Comforter, from Christ Himself. Whatever the mystery of the Trinity, it is one God, not three, that we worship, the God who reigns in heaven, the God who was in Jesus Christ in all fullness, the God who is near to us, nearer than hands or feet.

It was "expedient" for the disciples that Christ should go away that they might experience this deeper fellowship. It was *gain* to know Him no more after the flesh, but after the Spirit. They knew better, saw more clearly, than they had ever done before what He really was. It is significant that no authentic portrait or description of the human form of Jesus has come down to us. We do not know whether He was tall or short, dark or fair. It is not the human Jesus but the spiritual Christ who, dwelling in the hearts of His followers, has won the world.

(3) And yet it was a real separation, just as the death of those we love brings a real separation. There is something in the quick give and take of question and answer, in the glance of the eye and the touch of the hand, that is lost in the fondest memory or even in the keenest sense of spiritual presence. I spoke of the clearer vision and appreciation we gain of those we love when long absent from them. But that new knowledge would be a futile and a *bitter* thing, a thing of regrets only, did we not know that we would meet again. Its value for us lies in the fact that it makes us vow within ourselves that when we do meet our love and our mutual fellowship will be higher and nobler than they have ever been, will be raised to the higher plane of the new knowledge and insight we have gained in absence.

And so, too, is it with Christ. The disciples knew Him as they never had before; they felt Him with them in a new and wonderful way, but it only made them long for the day when they could meet Him face to face and show Him how greatly their love had grown. "To depart and be with Christ" was the great, glad goal they saw before them. It is not possible for us to picture to ourselves what the future life will hold, but one thing is certain. It holds for us the prospect of the living presence of the Lord, as real as when He walked with His disciples on the earth, but on a higher plane. And the means of intercourse with Him will no longer be limited, as they were between the man Jesus and His dis-

ciples, to the crude symbols that men use—the spoken word, the look, the gesture. Nor will it be so one-sided as it is in the years of our separation: He knowing us through and through, we only in the memory and the dim gropings of our spirit after the Spirit we feel to be about us. Then, in some spiritual way we cannot understand, we shall see Him face to face, and shall *know* even as we are known.

"It is expedient for you that I go away," said Christ. Yes—for a time. He also said, "I go to prepare a place for you, that where I am ye may be also."

I feel sure that in that glad reunion, that consummation of our life's whole course, there will be included a renewal of our fellowship with those whom we have loved and lost, in a union made richer and closer far by all that we have learned in the years of separation, and that it will mean seeing Jesus more clearly *than He was ever* seen by His disciples.

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.

I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee.

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal,
All glorious as Thou art.

Books with Wings

THE United Society for Christian Literature launched in May its third Jubilee Campaign at which Admiral Lord Tovey displayed the Society's new symbol—a Winged Book. This symbol is an indication of the world-wide work of the United Society for Christian Literature whose books wing their way east and west across the world.

The Chairman of the Campaign Committee, the Hon. Hugh Lawson Johnston, the brother of Lord Luke, appealed for support, both in interest and in funds.

The need for Christian literature is vital. Agencies, unfriendly to the Christian cause, are pouring subversive and unwholesome literature from their presses into the lands overseas. A perilous situation exists because the Christian Church does not possess printed propaganda.

The appeal of the United Society for Christian Literature, which the Editors of *World Dominion* most heartily endorse, is that all men and women of good will should join in "constructive effort to regain the balance in literature production and in Christian sanity in a world which seems to be topsy-turvy."

* * *

At the Council meeting of the United Bible Societies held in Dunblane, Scotland, in June of this year, the subject of Human Rights and Religious Freedom was considered, and in the resolution which was drawn up it was stated that the assembled united Bible Societies, with representatives from twenty-five countries, desired to record their vital interest in all human rights and religious freedom, particularly in the right and freedom of all people to circulate, receive and read the Holy Scriptures. "We believe," says the Resolution, "that the Bible is the source and inspiration of all Human Rights."

Amsterdam:

The World Council of Churches and the Younger Churches

D. T. Niles

THE world is now one world of many nations in travail to bring to birth their unity unto peace. And God's time has come for the Church to gird itself for its new task whereby the Churches of the nations will be the Church of God.

As the younger Churches think of the World Council of Churches they think of it as a new reservoir from which will flow the Christian stream, fertilizing the Church in every land, linking the Churches of all lands, and witnessing to the Church throughout the world.

The Church in every land. "That there be a Church in every land"—that was the programme of the missionary enterprise; the call now is that in every land the Church be the Church. This means, first of all, the search for Church unity. Co-operation between the Churches, such as the National Christian Councils stand for and promote, is essential and urgent, but co-operation is no substitute for that unity which Christ wills for His Church. It is in their search for this unity that the younger Churches need the help of such a body as the World Council of Churches. In so far as in the World Council there is to take place a conversation between the Churches on the issues of Christian truth, to that extent the "Faith and Order" work of the World Council is a fundamental necessity for the younger Churches.

A caveat must be entered, however, against the Churches of the West forcing the patterns of their thought on the Churches of the East. The controversies of the Western Church have their meaning in a historical context that is theirs; and to ask the younger Churches, daughters though they are, to define where they stand with respect to those controversies is to ask them to speak from a context that is not theirs. That which belongs to history must be returned to history, and the younger Churches must follow where God's spirit leads them.

Hence the World Council of Churches must help to safeguard for the younger Churches the fact of the *Una Sancta*—that the Church is one across the world, and therefore national Churches must remain obedient to the ecumenical truths. But it must also help to safeguard the younger Churches against that international confessionalism which would seek to impose on the younger Churches hindrances to their finding their unity in the lands to which they belong, to which Christ calls them.

The presence of the younger Churches as members of the World Council of Churches ought to help to import into the Faith and Order conversations a note of urgency and timeliness; and to dissipate an attitude, where it exists, of purely theoretical discussion; but by far the largest contribution of the younger Churches to the World Council will be certainly to maintain within it a witness to the evangelistic task of the Church. In the International Missionary Council "Evangelism"

is the accepted *raison d'être*; in the World Council it is still to become the burning flame of all its constituent Churches.

It is one thing for a Church to maintain the Catholic faith and practice within its own life; it is another thing for it so to become a missionary Church as to have that faith and practice tested by other minds and within other cultures. The ecumenical has no meaning when it is also simply national.

The Church of all lands. "They will bring the treasures of the nations unto Zion." It is the calling of the Church in every nation to bring this gift to its Lord, but it must bring it first to its sister Churches. It is the function of the World Council to provide for this process. Two specific points should be mentioned in this connection. First of all there is the need for the World Council not only to direct ecumenical study on common issues, but there is also the need to canalize the experience of the Church of every land in its thought, witness and worship so that these become available to the Churches of other lands. The second need which the World Council should fulfil in its programme of study and sharing is to make available for ecumenical experience the worshipping wealth of the younger Churches. There is in these Churches a growing liturgical movement which draws not only from the heritage of the Christian past and present, but also from the general heritage of worship of these lands.

No emphasis on the contribution of the younger Churches to the process of study and sharing can be made without at the same time emphasizing also a related fact, that of the necessity of bringing youth into this sharing process. As there is a Youth Department of the World Council of Churches, the way is open for the training of the youth of the younger Churches in the ecumenical movement. This is important, since it is the youth who can be taught more easily to think outside the purely denominational pattern, and it is also youth who most need to be saved from being caught by the purely national ideal.

THE surest way of pulling together the Christian youth forces in a country is to fill their leaders with a common concern and to win them to a common loyalty; organizational relationship can then be worked out with less hesitation.

The Church throughout the world. "The task of theology," Walter Horton once said, "is to relate the truths of God to the torments of the world." It is the function of the World Council to relate the One Holy Catholic Apostolic Church to the Churches of the nations. One way in which the World Council is doing this already is by linking up all the Churches in the task of making the body of Christ relevant to the clamant problems of to-day. Beginning with the immediate tasks, there is the growing programme of the World Council, during and after the war years, to assist in the whole work of reconstruction, relief and rehabilitation of a stricken world. It will be of great importance to keep the younger Churches informed about what the Churches in the West are doing in this field for nowhere more than here can be discerned the relevance and the Christianity of the Churches of the West.

Every younger Church is awak-
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But the insistent problem around
ıich the task of the World Council will turn, as it seeks to witness to the *Una Sancta*, will be the problem of inter-communion, and with no other problem are the younger Churches more concerned. It is enough, for the purpose of this statement, to say just one thing: that the younger Churches would expect the World Council to impress upon its constituent Churches the necessity of clarifying their attitude to inter-communion in relation to the Ecumenical Movement.

We have laboured all night and caught nothing. Now we hug the shore. The time has come to put out into the deep that we may find. It is the Lord's bidding.

Man's Disorder and God's Design

VITH the first session of the Assembly of the World Council of Churches at Amsterdam from August 24th to September 5th this year, the World Council ich since 1938 has been " in process of formation " comes formally into being. This ovement for fellowship among the Churches was called by Archbishop Temple he great new fact of our time."

We remind our readers that the World Council of Churches is a fellowship of urches which accept our Lord Jesus Christ as God and Saviour." It is composed individual Christian Communions from every part of the world: 148 Churches m thirty-three countries and " almost every major branch of Christendom cept the Roman Catholic Church) have become members."

The World Council is a direct outgrowth of the two earlier movements—the Universal ristian Council for Life and Work, and the World Conference on Faith and der, both of which were initiated in Geneva in 1920. The membership of the orld Council was drawn initially from Churches which had taken part in these, all Churches which were eligible and wished to join were invited to membership. e International Missionary Council is intimately associated with the World Council.

The main theme of the Assembly's discussion, " Man's Disorder and God's Design," s considered by four Commissions in preparation for the Assembly, under four adings: (1) The Universal Church in God's Design; (2) God's Design and Man's tness; (3) The Church and the Disorder of Society; (4) The Church and Inter-ional Affairs.

Two members of the World Dominion Movement and several of our Consulting itors are attending the Assembly and we hope to publish an article on the subject in next number.

IN EGYPT TO-DAY

MANY Egyptians feel that the only hope for the future rests in an Inter national Covenant of Human Rights, provided there is adequat assurance of implementation. Recommendations have been made to th Churches' Commission on International Affairs in connection with the U.N.O Commission on Human Rights.

The speech delivered by His Grace the Lord Archbishop of York in th House of Lords on May 5, 1948, sent a wave of encouragement through th Christian minority in Egypt, to whom, as the position inside the countr deteriorated, there had seemed to be no ray of hope from outside. Hi speech is worthy of quotation:—

"Both Christians and Jews in Egypt are suffering from various forms o discrimination. Permits for building churches are delayed or refused. N Christian is ever appointed to an important administrative post. It is allege that official pressure is brought to bear on firms to employ Moslems only The convert to Christianity is subjected to many harrowing disabilities. A recent law gives the Ministry almost unlimited power to close any schoo refusing to allow parents to decide what religion their children should b taught and insisting on the provision in Christian schools of Moslem teachin for Moslem pupils. Already, in certain Egyptian Christian schools th Ministry have insisted on the erection of a place of prayer for Moslem pupil within the school premises. Both the ancient Christian Churches and th more recent missionary work in Egypt are now threatened by legislatio and administrative action which is in direct opposition to religious freedom.

It is planned that a visit shall be made to the Near East in 1949 by Mis Helen Keller, Miss Polly Thompson, and Dr. and Mrs. Milton Stauffer, o behalf of the blind in Egypt. Progress is being made with the plan fo establishing libraries of books in Arabic and English braille at suitable centr in the Near East. Our Consulting Editor, Mr. S. A. Morrison, has been aske by the Near East Christian Council to act for the time being as its represen tative in this, and to keep in touch with the correspondents who have bee nominated in each Near Eastern country.

* * * *

FORWARD MOVE IN FINLAND

According to statements made by Bishop E. G. Gulin, every seventh perso in Finland is a displaced person; every fifteenth woman is a war widow every twelfth person is an invalid, and every tenth child is a war orpha Two-fifths of the national income until 1953 goes for reparations. Six per cent. of the fleet is gone and one-twentieth of the arable land no long belongs to Finland. All the churches in the north were burned, with th exception of two. No licences to build churches are being issued as th housing shortage is so acute. Nevertheless, a great evangelistic programm has been undertaken by the Finnish Church. Under the leadership o Bishop Gulin and the Rev. Frank Menga, with the help of 200 lay worker mass meetings have been held which have reached high school, universi and seminary students, as well as thousands of others.

Curtain Up on Iran

W. J. Thompson, Bishop in Iran

THE Iron Curtain of to-day in Europe is only a modern example of a very common attitude to life. The Great Wall of China is another example from ancient times. These iron curtains are erected as a defence, usually from motives of fear or selfishness, in an attempt to reject foreign and unwelcome ideas or people by isolation. Iran has had a series of such barriers isolating her for centuries from outside influences.

The great ranges of the wonderful Bakhtiari mountains which flank the western borders of the Iranian plateau were for ages a very effective barrier against the invasion of enemies. When the Roman legions were conquering the world they never penetrated those great mountains to bring Iran under Rome's powerful influence. A great stone carving near Shiraz records for us to-day the temerity of the Roman Emperor Julian who tried to do so and failed. He is shown kneeling in the dust in homage to Shapoor, the Shah of Iran, who sits proudly on his war horse. This barrier has at last been broken down, and roads and railways now cut through these great mountains, making the passage over them easy. Air travel also has brought Iran within a few hours' journey from London. Aeroplanes regularly make the journey in about sixteen hours. We must no longer think of Iran as far away. We have become neighbours, and we must show ourselves neighbourly in our relationships.

Another great barrier settled down like an impenetrable mist over Iran and the whole of the Middle East when Islam swept across these lands in the seventh century. The Western nations' reaction to this in the Crusades was a complete failure, and Islam was left in supreme control. Lately this barrier has also been penetrated. Several factors have contributed to this. One is economic, due to the discovery of oil in large quantities. This has attracted the interest, the envy and the interference of the great nations of the world in the desire to share in the potential wealth. Thousands of our own countrymen are to be found to-day in Iran extracting the oil, refining it and distributing it over the world. The greatest industrial concern in the whole of the Middle East has developed in those arid lands in a few years almost by magic.

The strategic importance of the Middle East in the two great World Wars and the development of rapid communications have also greatly contributed to the opening up of these lands. The main life-line to Russia in the last war passed along the roads and railways of Iran.

The modern materialistic and scientific education and culture of the West has also had its disintegrating effect on Islam, so that within its own borders it has during the last few generations sustained its greatest attacks and defeats. In Turkey and in Iran traditional Moslem faith and practices have been attacked and suppressed by their own rulers to an extent no one would have thought possible. The power and influence of Islam has in these two countries received a

serious reverse. Under the late Shah in Iran many of the ancient religious customs and festivals were suppressed, the veil was banned, women were given their freedom, and the power of the mullahs was greatly reduced. All this was done in the name of progress and modernization.

Another ancient barrier to understanding was that of illiteracy. Iran has a great classical literature and culture of its own of which it is rightly proud, but in spite of this fact the vast majority of the people were illiterate and consequently shut into their own narrow world of thought and ideas. Latterly, however, there has been a great demand for education, schools have multiplied throughout the country, and the people are fast becoming literate. This has opened the door to all kinds of influences, good and bad, from outside. The printed page has enormous influence and is penetrating everywhere.

These facts speak for themselves and suggest that the doors are open to-day for the Gospel in Iran as they have never been in the past. The Church has never really accepted the challenge of Islam. Here is a new opportunity to bring the message to these people. Many of the old barriers are down, minds are open and men are conscious of spiritual needs. But there are signs of new barriers growing up which may prove to be more sinister and difficult to penetrate than the old ones. Economic necessity and other material conditions can never of themselves make men to be at peace with each other. St. Paul knew that it was only in Christ that the real barriers are pulled down; we are united and made "one new man" as we recognize that we all have access by one Spirit unto the Father. Christianity contains the one force which can draw men together as brothers and overcome the barriers of fear and suspicion by revealing man's need and the almighty power of the love of God in Christ to meet it.

AMONG potential barriers we may notice first the new nationalism which is taking such a strong hold on the imagination of the peoples of these lands. Its effect is to try and reduce "foreign" influence and interference to a minimum. Already educational work has been largely taken out of the hands of the foreigner (including the missionary) and has become the monopoly of Government. Thus a very important avenue of approach has already been taken from us. The loss must be made good in other ways. "Foreign" missionaries are often mistaken for political agents of their respective governments: they come under suspicion in consequence and their activities are resented. It is of the utmost importance that missionaries should do nothing which would give ground for such idea to take root. More serious still is the fact that this suspicion attaches also to the national Christians who associate with the missionary. They are accused of being disloyal because they have denied their national religion and are suspected of being "political" because of their association with the foreigner whose religion they have accepted. This is the modern version of the persecutions which Christians endured in the early centuries under the Roman Empire.

Islam is also seeking to recover some of her lost ground. She

rying to restore her prestige and ally the conservative and reactionary elements to retain or revive the orthodox religious practices and customs and to renew the persecution of Christians and other non-Moslems.

THE Moslem State (i.e., the political side of Islam), taking its cue from the West, is extending its influence and interfering in every department of life. A planned society may have much to say for itself when it arises out of a Christian background and with acknowledged democratic ideas to temper it. But a Moslem State is very nearly akin to a totalitarian system. Shielding itself behind State laws and regulations, it stifles all freedom of thought and action. This can be seen in the way the State desires to monopolize education and make it entirely serve its own ends.

Finally, Western scientific and technical education is tending to blind the minds of the people till they become insensible to spiritual realities. It is here perhaps that we of the West can most easily understand and sympathize with them; many in our own country have known a similar difficulty in finding the truth and keeping a hold on faith in a personal and loving God. We who have found in Christ Jesus a sure foundation and a light to guide us should do our part to bring to these people a new and living hope and lead them out of the power of darkness into the Kingdom of Christ.

The most natural and effective line of approach to the Moslem still open to us (where educational work has been taken over by the Government) is medical work. It disarms criticism and opposition, and demonstrates the Gospel in action as nothing else can do. Yet the most serious situation faces us in Iran through lack of medical staff. We have already had to reduce the capacity of our hospitals from about 600 beds to 200, and still we have to consider the prospect of closing at least one of our three hospitals in the near future, unless doctors will come out to save the situation. Three hospitals cannot long be kept going with only three full-time doctors. And it must be remembered that these are the only Christian hospitals (and almost the only hospitals of any kind) in an area about three times the size of Great Britain. Is that not a challenge to the doctors in England?

The new conditions in Iran make literature work of prime importance as a missionary activity and evangelistic agency. To take advantage of this new situation an inter-church literature committee has been formed to print and distribute Christian literature of all kinds. We are seeking to build up the life of the Christians; to widen their outlook and understanding of Christian truth, and also to produce a wide range of literature for evangelistic work to reach every kind of reader. We need also to prepare the minds of readers for the Christian message by more general literature of a "marginal" character. We have found that practically nothing exists of a suitable kind for children and youth in the Persian language, and so special emphasis is being given to this side of the work.

The chief needs in this work are to find sufficient writers and translators and the money to produce the books at a price within the limited reach of the public. Without doubt literature is one of the

most effective means God has put into our hands for the spread of the Gospel in these days. It may to a certain extent fill the gap left by the loss of our schools. The Society for the Promotion of Christian Knowledge has responded to our appeal to come and help us in the matter of distribution by opening a bookshop in Isfahan —the first Christian bookshop in Iran—which we hope will be followed by many more in the future.

Other methods of approach are open: important among these are various kinds of youth work such as that carried on in hostels, Sunday-schools, clubs and summer "Joy Centres." But the fellowship of the Christian Church in Iran, as in all the world, must ever be the great God-given instrument through which the world is to believe that God did send Jesus Christ into the world.

The supreme work of the missionary must ever be to bring into being and then to strengthen and establish this Christian fellowship in each country. The new Christian who comes out of Islam and faces ostracism and persecution for Christ has a right to find in the Church a new home, more satisfying, friendly and sincere than the society he has left. Not only the missionary, but every Christian who goes out, be it as merchant, civil servant, or company employee, has a responsibility to identify himself with the Church and by his life and conduct in it to raise it to a higher spiritual life so that through it the truth and the love of Christ may shine forth.

With the Anglo-Iranian Oil Company

THE Rev. William McE. Miller, of the American Presbyterian Mission in Iran wrote to us recently :—

". . . Leaving the Caspian Sea in the north I went directly to the Persian Gulf in the south and had a most interesting visit in Abadan where the famous oil refinery of the Anglo-Iranian Oil Company is located. This refinery employs more than 40,000 workers, and is said to be the largest in the world. People from all over Iran have gone to Abadan to work for this company and many of our friends from North Iran are there. As South Iran is the field of the Church Missionary Society of England our mission (the American Presbyterian) has no work in that region. I was invited by the Bishop to spend two weeks in the south, and what a happy experience it was for me.

"This vast oil refinery built up on a desert island at the head of the Persian Gulf is indeed a sight to see. I received a very warm welcome from the British Chaplain of the company as well as from the Iranian Christians, and was given a number of opportunities to speak in the beautiful church and in other places. Twice I showed my pictures of the life of Christ in the hall of the Armenian school to large crowds of Armenians, and I have seldom received more hearty thanks than were expressed by the priest at the close of the meeting. 'We are grateful to you,' said a lady who had been sitting in the front row, 'for we are very hungry here.' No adequate missionary work for Iranians is being conducted in this part of Iran. Communistic propaganda is strong, and the spiritual needs of these multitudes living in a thoroughly materialistic environment are very great. The Chaplain is eager for someone who knows Persian to come and work among the 200,000 Iranians in Abadan Island. This is indeed an urgent need."

The literary needs of the Pacific are urgent

Pages for the Pacific

W. H. Rainey

THE Madras Conference said that:

"From the days of the Roman Empire onward the Church of Christ has been caught in the currents of human struggle and developments, political, economic, cultural and racial, and these secular forces, in the providence of God, have been His instruments in furthering Christ's command and extending the scope of His redemptive power."

This is abundantly true in the 'acific. The long line of illustrious nen, from Balboa to Cook, who vere the pioneers in the discovery nd exploration of the Pacific, did ot consider themselves as mission-ry agents, yet they were instru-nents in the carrying out of a livine plan greater than the wisest f them contemplated.

The impact of the civilization hey represented on the peoples of he Pacific was tremendous; they taggered before it, and the decline n population was alarming. Now, however, that they have had time o react and adjust themselves to ew conditions, we think few will lispute that their conditions, es-ecially in the larger islands, such s Samoa, Fiji and Tonga, are etter than they were before the oming of the white man.

Much of this improvement is due o the advent of the missionary. One shudders to think of what vould be the condition of the slands of the Pacific had they been eft to the mercy of trader and blackbirder."

Few fields have responded more eadily to the message of Christianity than the islands of the Pacific. Let us take the Fijian Islands as an example. When the pioneer missionaries landed there in 1835 the Fijians were entirely heathen. Cannibalism, widow-strangling, infanticide, savagery and cruelty of the most revolting type were commonplace in the daily life, while bloodlust and revenge caused frequent wars. Compare these conditions with those obtaining there to-day. The whole native population is now professedly Christian.

The Fijian Church is self-supporting, self-governing, and also self-propagating in that it sends its sons and daughters in considerable numbers as missionaries to other parts of the Pacific. It is indeed in this readiness to carry the Gospel to others that the success of the missionary enterprise in the Pacific can be judged.

The natives have indeed been the spearhead of the missionary advance of all bodies operating in the area. Martyrs have been innumerable, but volunteers have not been lacking to fill up the gaps.

The missionaries of all denominations working in the Pacific have always believed that no permanent work was possible without a vernacular Bible. Following this policy, they have translated the Scriptures, in whole or in part, into about 160 Pacific languages. Nineteen of them have the whole Bible, thirty-four more have the complete New Testament, the remainder have at least a Gospel, some of them almost a complete New Testament.

As Dr. Kilgour, late Editorial Superintendent of the British and Foreign Bible Society, in his book, *The Bible Throughout the World*,* so eloquently said:—

> "In no part of the world is the story of Bible translation, Bible diffusion and Bible triumphs more remarkable and romantic than in the islands of the Pacific. Little over a century ago these were inhabited by people described by travellers as among the most degraded of the human race. To-day, many of them have been transformed into self-supporting Christian communities propagating their faith by sending out missionaries into the surrounding islands.
>
> "Four features in this marvellous achievement are worthy of special interest. First, all this has been accomplished in a little over 100 years. Secondly, each of these 160 languages has been reduced to writing for the express purpose of being the means of conveying Divine Truth. Thirdly, some portion of the Scriptures has been the first, and, often for long, the only book in each of these languages. And lastly, native Christians have had a very large share in the making of these different versions, each in his own vernacular, translating from one island language into another, and in spreading the Scriptures literally from shore to shore."

Young nations growing into nationhood, however, need more than the Bible. They need a substantial literature in their own tongue. This vernacular literature must cover simple primary subjects which will enable scholars to take an interest, not only in their own life, but in the wider life of the world.

In the larger islands, such as Tonga and Samoa, many fine books have been translated into the vernacular, and newspapers are printed in the native tongue. Moreover, the radio has been brought into play and much information given to the native peoples in their own language.

In many areas, however, literature is amazingly scarce. The Bishop of Polynesia, in a letter to the author, said, "I rarely see a book in any Fijian home."

THE Madras Conference, reviewing world literature requirements, said, "There are vast areas where there is little or no literature of any kind: there are Churches whose whole Christian literature can be tied up in a pocket handkerchief." The literature of vast areas of the South Pacific, especially of the smaller islands, is of the pocket-handkerchief type. Much of what Dr. J. W. Burton says in his book *Papua for Christ*, is true of other areas also. He declares that "one of the urgent needs is a literature for the Papuan people. It is pathetic to see type-script or even hand-written sheets passing from hand to hand. We cannot look on this as satisfactory."

It is the multiplicity of tongues that constitutes a major difficulty in the preparation of an adequate literature for the Pacific, for the expense of printing for the few is very great. Then the situation is complicated by the prevalence of illiteracy. In the larger islands the majority know how to read and write, but this is not so in the smaller islands, where the number of illiterates is distressingly high

* The *Bible Throughout the World*. Published by the World Dominion Press, 1939.

Those who are just learning to read must be supplied with a literature which is both simple and interesting. The need for this is acute, for if Christians fail to provide it, anti-Christian forces will enter the field. They have already done so in many cases.

The Rev. H. M. Arrowsmith, who recently visited Java, says:—

> "Java is being flooded with communistic literature, their propaganda is well done and widely distributed. A serious feature of the situation is the lack of Christian literature. Thus when it comes to a counter move the arms of the Christian Church are folded."

This is true also, although in a lesser degree, of New Guinea and the South Pacific. Free Communist literature is often placed on board vessels as they leave Australian ports, and the "Marching Order Movement" in the Solomons would seem to be one of the fruits.

Missions in the Pacific have turned out hundreds of thousands of readers, but little interesting and instructive literature has been provided for these new literates. If we are to prevent these kindly peoples, who stood by us so well in World War II, from becoming the victims of unscrupulous propaganda that, quite regardless of truth, pours forth doctrines that poison the mind and turn simple peoples into fanatical enemies of law and order, we must provide them with the kind of literature that will enable them to judge for themselves the right and wrong of matters that stir the hearts of men and women to-day. Only Christianity can give them the judgment and wisdom required to do so.

Let us remember that instruction is neutral, and that teaching people to read may be definitely harmful, unless we provide them with suitable reading matter. As Dr. Laubach points out, Russia has been zealous in her efforts to make her people literate—in twenty years she has taught one hundred millions to read. Now these hundred millions are away from Christianity and reading countless tons of atheistic literature. It is pathetic to think that missionaries who have slaved for many years to teach the peoples of the South Pacific to read and write may have done harm, rather than good, if suitable reading matter is not provided for their people.

THE greatness and urgency of the literary needs of the Pacific has led the National Missionary Council of Australia to form a body called the Pacific Christian Literature Society. This society, which is directed by a board of management on which are represented the principal missionary societies working in the Pacific, seeks to help provide the literature necessary to build up the native Christian and also to evangelize the non-Christian element lying within the scope of its commission. With this in view, the collaboration of missionaries of literary ability, on the field or retired, is being sought.

The Pacific Christian Literature Society would gladly enter into communication with other societies engaged in the same work, or with the Literature Boards of Churches in Great Britain or in U.S.A.

The officers are: Chairman, the Rt. Rev. G. F. Cranswick, D.D.; Treasurer, Mr. J. W. Dovey; Hon. Secretary, the Rev. W. H. Rainey, B.A., F.R.G.S., c/o National Missionary Council, 242, Pitt Street, Sydney, N.S.W.

Topical

Greece.—There is a feeling of isolation in Greece. Across her land frontiers peop are racially different and a different culture surrounds her. It is cheering to kno that her churches are well attended but discouraging to find that Bibles are scarc

Africa.—The British Colonial Development and Welfare Act and the Colonia Economic and Development Council will render every possible help to the uplift an progress of Africans in territories under Colonial Office control. Books and librarie are to be multiplied. Library workers are being trained at Gordon Memorial Colleg Khartoum and elsewhere. There is need for African-owned publishing companie

Russia.—If Russia genuinely wants peace she would not render official conferenc abortive, but she still does so and then cunningly gives replies to correspondents, letters to men like Henry Wallace, which make the ordinary citizen believe that sh wants peace. Newspaper publicity does the rest.

India.—The Indian Government intends to make India literate. It is optimisticall planned to teach 150 millions to read during the next three years. How are th Scriptures to be made available for such a growth ?

Spain.—There have been many international disillusionments in and outside Spai but there is—and it is likely to continue—an underground movement against Franco dictatorship and repression of liberty. Spain spends sixty-five per cent. of her annu budget on the police and armed forces.

Eastern Europe.—There are possibilities in Eastern Europe which would dwa even the pre-war economic strength of Germany. Western European economic co operation would be futile without Marshall Aid. Nothing will stop aggression b understanding and co-operative action between democratic countries. America's ow prospects of self-defence would be doubtful without solidarity with Western Euro and the British Commonwealth and Empire.

Japan has now a most democratic Constitution. Formerly the Emperor was th political and military head of the nation. Now he is only the symbol of nation unity. Women have obtained the franchise and there are thirty women members the Government. Fundamental human rights—freedom of the Press, freedom religion, freedom of speech—are all guaranteed as constitutional rights. All citize are free to worship according to their conscience. The Emperor has himself declare that he is not to be looked up to as divine. Shintoism has now no preferential pla and is separate from the State. The new Constitution provides the *machinery* democracy, but in Japan, like the other countries, there is a post-war lowering of mor standards. Plans to restore Japanese economy must, the Japanese feel, not only i clude the securing of foreign capital, but the recovery of prosperity in China an other countries which were markets for her products. It is estimated that in 19 Japan's population will exceed eighty-two millions.

Church Attendance.—As a result of investigations carried forward by Dr. Seebohr Rowntree it seems that in less than half a century church-attendances have droppe by about seventy per cent. But how many in those days attended services from me conventional habit ? How many would have stood Gideon's water test which reduce his tens of thousands to the 300 who put to flight the Midianites and the Amalekit who were like grasshoppers for multitude ? To-day millions listen to B.B.C. religio broadcasts and community hymn-singing. A popular writer gives various reaso why he does not go to church, but, reading between the lines, one discerns an inclin tion to confess that he might be a better man if he did. If critics would be constru tive it would be helpful. Of course there are those who are glad to think that Chri tianity is dying and will soon be buried.

Resolutions are too often a substitute for action : present and future conferenc will record many of them in dead minutes. We do not read of the Resolutions of th Apostles but of the Acts of the Apostles.

T. C.

In New Japan

Eric W. Gosden

THE four major and the thousands of minor islands that form the Japanese homeland lie on one of the volcanic lines that run through the earth from north to south. Time and again the solid earth trembles and volcanoes erupt, resulting in terrific devastation and loss. Stoically and resignedly the Japanese plan and rebuild and in time life begins anew. To-day out of the rack and ruin the ashes and debris of war-devastated Nippon there is rising a new Japan, and the Christian Church is called upon to give her greatest contribution in this day of Japan's opportunity.

Christian work in Japan to-day is carried on against a background painted in sombre colours. Japan's economic position is only slowly improving, since no peace treaty has been signed giving Japan her place again among the free nations of the world. Moreover, she has since the war been cut off from the supplies of food and raw material which came to her from the lands that constituted her former empire, and her nationals have been crowded back into the home islands to swell the population to some eighty millions. Thus food, clothing and housing are scarce; in a land of abundant water-power electricity cuts are common and sometimes of long duration, and solid fuel as well as gas is in extremely short supply.

Before missionaries can go to Japan guarantee of food and accommodation must be given, and, were it not that army rations are made available to them it is questionable whether the missionaries could live on the poor supplies of native food offered at highly inflated prices. The present rate of exchange for yen is controlled at a price below that of the open market, and the missionary finds that his remittances from the home base lose about four-fifths of their purchasing power when he seeks to buy the necessities of life in the shops and markets of Japan.

Japan's *volte face* since the cessation of hostilities has been widely discussed. It may possibly be explained by the spirit of resignation inculcated in their minds by Buddhist teaching over many generations: "It is the will of the gods. It had to be. *Shikata ga nai.* It cannot be helped." And so the only thing to do is to make the best of existing circumstances. It may be that in the mental and spiritual bewilderment consequent upon the disappearance of those things which were central in their thinking—the Imperial divinity, their national destiny, their military invincibility—they have turned to the new authority in their midst as a refuge. One of their own newspaper men suggests that the Japanese have, with their spirit of obedience and submissiveness, developed the ability to take on, chameleon-like, a protective colouring. They obeyed the Shoguns, they obeyed the feudal lords, they submitted to the war-lords and now to the occupation authorities.

There are evidences that the spirit of nationalism is not yet dead, and this is particularly true of the interior of Japan, where the occupation forces are not so frequently

seen as in the cities. The subtle infiltration of Communist doctrines is also seen. Before the war Communism made its appeal to the student classes, through its Marxist philosophies, for labour was not then organized. It was outlawed by the military and, where it continued to exist, it was driven underground. In new Japan it is making its appeal to the newly organized workers, and to the farmers, so eternally poverty-stricken and debt-ridden. The Christian Church is thus faced with a dual possibility of persecution—from a resurgent nationalism, when the occupation forces are withdrawn, and from a Communism which denies the Lord and Master of the Church. The task in Japan is therefore characterized by a very real sense of urgency, and a three-fold challenge arises from the desolation that is post-war Japan.

(1) *To help the existing Churches and their personnel.* The union of the Christian Church in Japan has been widely lauded in some quarters as a notable achievement of one of the younger Churches. It must be remembered, however, that the union was effected under Government pressure, prompted by intense nationalism; that it was not brought about by a spontaneous unifying of the Spirit, neither was it voluntary; and that already cracks are appearing in its structure. However, the Churches in Japan need the loving help of the missionary and the prayers of Christians in our home-lands. All have been subjected to trial and persecution, many have lost their buildings, the members have been scattered, and the pastors conscripted for military service or pressed into war work. Our brethren, the pastors and evangelists, have borne the burden and heat of the day, some have endured imprisonment for their faith, and a few have sealed their witness with their blood. They are undernourished and overworked, and there is no-one at the moment to take their places. They need the mature Christian experience and the fresh, Spirit-filled witness and fellowship of the dynamic missionary. The few who have fallen into sin and belied their holy calling must be restored in the spirit of humility and genuine love. Pastor and Christians alike will spring back into action, with their natural and spiritual resiliency. But they need help, and need it now; the missionary must be among them "as one that serveth."

(2) *To reach the children.* Regimentation has been the atmosphere breathed by the young in Japan during the past three or four decades. Under the new democracy this has to a great extent weakened; the military have been deposed, and even the teachers—the oracle, to the children of Japan—have threatened to strike for higher pay. There has also been the disruption of normal life and the break-up of families and homes as a result of aerial bombardment. The result is a widespread and growing delinquency among the young. Moreover, the annual net increase in population in Japan has kept at the million level for some years, so that continually a larger generation of children is growing up.

Here, then, is the material for building a new Japan. Who will instruct them in the Gospel? While there is no legal freedom to give Christian teaching in national schools missionaries are frequently asked to tell the Gospel story,

sometimes to hundreds of boys and girls. Such opportunities can be followed by Bible-classes and personal contacts. Nothing but a widespread, concerted effort to train the national believers to start children's gatherings and Sunday-schools can begin to meet the need. Experience is showing that teachers can be trained and the children can be reached. Here is one sphere in which an all-out evangelistic effort can be carried on.

(3) *To evangelize the rural areas.* This is imperative if Japan is to feel the full force of the Christian Gospel now. While churches are established in the cities and larger towns the rural areas are left in the darkness of the nebulous teachings of Buddhism. A planned and prolonged presentation of the life-giving Gospel must be made to dispel this darkness. The remnants of nationalism must be ousted by the love of Christ that embraces and unifies men of whatever colour. There is a wide and open field for the distribution of Christian literature, for the Japanese are well over 90 per cent. literate. It is obvious that the multiplication of missionary personnel can never in itself meet this urgent need of rural evangelization. Spirit-filled national workers must be called, trained and enlisted for service. The missionary has his place. He can help in their training. He can be a member of the evangelistic team, introducing fire and verve, as well as mature experience, but the trained indigenous ministry already in existence must be greatly multiplied.

World events and local conditions alike give urgency to the challenge of post-war Japan. We must so strengthen the Church and so help her forward in the task of reaching her own people that were missionaries again forced to leave the land the work would go on in a state of continued revival.

CHRISTIANS JOIN THE JAPANESE IMPERIAL HOUSEHOLD

The Ecumenical Press Service for July 2nd pointed out that two leading Japanese Protestant Christians had been appointed to important posts in the Japanese Imperial Household. J. Tajima, trustee of Tsuda, one of the leading independent Christian colleges in Japan and a student of the late Inazo Nitobe, Japan's representative to the League of Nations, was named Minister to the Imperial Household. Takanobu Mitani, former Japanese Ambassador to France and brother of the late Miss Tami Mitani, President of Joshi Gakuin, Presbyterian Girls' School in Tokyo, was appointed Grand Chamberlain.

It has been announced also that the Rev. (Mrs.) Tamaki Uemura, of the United Church of Christ in Japan, is giving regular Bible and English language lessons to the Empress and the Princesses.

* * *

CHURCH UNION IN THE PHILIPPINES

Early in June of this year the new United Church of Christ in the Philippines came into being as a result of an assembly that met in Manila. This United Church includes the United Evangelicals (Congregational and Presbyterian), the United Brethren and the Disciples, as well as the local United Evangelical Church, the Evangelical and the Methodist Churches, making a combined membership of 120,300 Protestants—about one-third of the total Protestants in the Islands. Four bishops were elected.

E. P. S. Geneva.

¶ *A house of peace*

The Sheikh's Hospital

Paul W. Harrison

Qatar is a desert peninsula on the eastern Arabian coast some twenty-five to thirty miles directly south of the Bahrain Islands. It is an independent Arab Sheikhdom under British protection. The ruling family (the Al-Thani) have always been friendly and cordial to the Mission, and many medical and evangelistic tours have been made from Bahrain station. The population of the entire Sheikhdom numbers about 20,000. Oil has recently been discovered on the peninsula, and so the Sheikhdom has entered on a new economic era. Its importance in the Arab world, formerly rather insignificant, has suddenly assumed new proportions.

THE Mason Memorial Hospital, Bahrain, has had a baby: a little hospital a hundred miles away in Qatar; the most barren and empty part of the Arabian peninsula. It will hold twenty in-patients. Ten times that many out-patients can visit it for daily treatment.

It is an Arab hospital. Around an inner courtyard there are small individual rooms where the patients stay. There is a drug room and a dressing room, and pretty soon there will be a laboratory and an X-ray plant. Dr. Storm persuaded the Sheikh to build it. Cement was twenty times its former price, but like many other humans, the Sheikh was stimulated by these difficulties. He built it and built it right away. Qatar is not a large province. No one ever counted the population, but twenty thousand is perhaps an outside estimate. For such a community a small hospital like this one will probably be sufficient for a long time to come.

Thirty-five years ago we tried to visit Qatar, and the Turkish garrison drove us out. We stayed only ten or fifteen minutes. This time we rode in state in a Hudson car, and entered from behind. Oil company men brought us. That great company plans to make Qatar richer than Bahrain. They are much interested in our hospital, and help us come and go. Their cordiality is a delight.

But it was the cordiality of the people that warmed our hearts. They invited us to breakfast, dinner and supper. They came to the hospital to visit us, even when they wanted no medicine. They asked for a Sunday morning service, so that Qatar might see what a Christian service is like.

Doha is the capital of Qatar. It used to be a considerable city, with a population of nearly fifty thousand. Houses stretch for five miles along the coast. They date from the days of the glory of the pearl industry. Now the little houses are deserted and crumbling, hundreds of them. Diving boats, long ago drawn up on the beach, have lain unused for many years, and are rotting where they stand.

There was a time, too, when Qatar was a great centre of the slave trade. That nefarious commerce has not entirely passed away even now, but, like the pearl industry, what remains is a mere shadow of its former self. Many have gone hungry as the great industry of pearl diving wilted away. At its height, that industry employed thousands, but Japanese cultured pearls have captured the world's markets, and there seems no place for the Persian Gulf beauties any

onger. All the old things have passed away. The hope of the uture is the oil company. Their irst well is a tremendous eight-inch affair that will load hundreds of ocean steamers. During the centuries of the past it has been from he sea that Qatar lived. Now they ive from the land, and the tall, rect skeletons which the derrick nen silhouette against the sky are he country's hope. Already there are twenty-five hundred Qatar men vorking in this new industry.

Who comes to our hospital? Victims of the mosquito first of all. That dry, burned-out desert ought not to have a single mosquito. But vater is precious, and what housewife is going to throw away the ittle that remains in her jar, and et it dry up. So in the nice little permanent lake at the bottom, mosquito larvæ develop literally in housands. And the malaria cases which those mosquitoes cause come o us in hundreds. Quinine and its imitations, that is almost all that an ambitious quack would need in Qatar. But the conscientious doctor needs other things, too. Cod iver oil, and iron, especially for post-malaria anæmia.

Malaria is an old friend, or, ather, an old enemy. We also met come strangers in Qatar. Our first n-patient was suffering from a curious type of muscular pains. We kept him in the ward for two or hree days before we realized that he, and many others whom we saw later, were suffering from a very severe scurvy. Sometimes teeth simply drop out of the gums. Two of these patients died. They are victims of overwork, too, and of under-nutrition.

Another old friend turned up, a typical case of appendix abscess. We treated him with penicillin with great success, great applause, too, from his friends. After all, nobody really wants to be operated on.

And trachoma, together with all her sisters, those evil diseases of the eye. But "Praise the Lord," as the Arabs would say, the eye situation in Qatar is not nearly so bad as it is in damper places like Bahrain.

MEN came in the morning, and at first the women came with them. The mixture was very unsatisfactory for the women. Then Mrs. Harrison had a brainwave. Why not have the women come in the afternoons, with the mornings for the men? This was a huge success. The sick women of the city made haste to come to the hospital. They brought their friends with them, till we had the courtyard crowded with a hundred and fifty women. They were patients, but they were not patient. They belonged to the great in spirit, and everybody wanted to be treated first. What is worse, they were insistent and vociferous, and a good time was had by all. All, that is, except the doctor, who had a dusty and strenuous time trying to sort them out and understand whispered questions from behind mysterious veils. But Mrs. Harrison became our nursing sister, and they were willing to tell her.

In the crack between the men's and the women's clinic we put the operations. When we left after two weeks we had fourteen in-patients, most of them surgical. There is a great mass of surgical need there, especially among the women, and it is our hope that Cornelia Dalenberg (nurse) can spend the best part of a month in that neglected part of Arabia.

Behold the sower went forth to sow. It takes lots of preparation beforehand and lots of hard work afterward to sow the Gospel in Qatar. We had a little service in the hospital on Sunday mornings, and we opened the clinics with prayers. And most of all we prayed that the face of Christ mighi shine out of all the hospital work We want that hospital to be a hous of peace and blessing and Christ' own home for suffering, and need and disease.

Bakheeta The Slave

A. M. Harrison

WHENEVER I try to think what the new little hospital will mean t Qatar I see Bakheeta. She was there on the first day to make her wa to the doctor. Bakheeta did not push and storm the door the way the othe women did, but timidly waited at the edge of the crowd. Then at last sh found herself inside, looking into the face of a strange but kind-faced man How could she tell him what was the matter with her? She could not, s she said simply that she had fever and let it go at that. But before sh went out she whispered into the ear of the doctor's wife and to her joy sh understood. Into a side room they went, and the door was shut. Alon with a woman Bakheeta could tell her story. It was a sad but not uncommo one.

Back in the office the doctor was told about Bakheeta's case in a languag that she could not understand. The doctor nodded his head, and Bakheet began to feel suddenly that she had a friend, yes, two of them. Somethin warm stirred in her poor lonely soul. She wanted to kneel down and kis the doctor's feet. Instead she followed the doctor's wife into another roon where there was a bed, a new clean one. Bakheeta had never seen such bed before and was astonished beyond words when she was told to sleep o it during the night and be ready to be operated on the next day.

Bakheeta, the slave, had been cast off by her master and was divorced b her husband because of her deplorable condition. She was worth nothin to them; in fact, she was too unclean to have about. There was only on person who held to her, her little black girl, but she was a slave and wa not allowed to come to the hospital. How Bakheeta had heard about th hospital was a mystery for she lived miles away.

Never have I seen so co-operative or grateful a patient. It was necessar for Bakheeta not to eat for five or six days. That suited her well, for sh had no friend to bring her food. When I explained to her that it was th ignorant customs among the women that had caused her unfortunate condi tion, she looked with surprised wonder. The day she left—to go out into th world a whole, clean woman, she kissed our hands and called down upo our heads all the blessings she could think of.

We were in Qatar only seventeen days. There were eager women at eac day's clinic. Some were from homes of prosperous merchants, some fron bedouin tents and some from hopeless hovels. They were all there to b relieved of their fevers, their lumps, and their pains. Soon I shall remembe them only as a nameless group. But not Bakheeta. She will stand alone timid, appealing, and grateful. How glad I shall ever be to have known her

¶ *Whitby's survey of the world was sound*

Whitby and Realities in the Orient

J. W. Decker

THE Conference of the International Missionary Council at Whitby, Canada, in July of 947 was to those who attended a nountain-top experience of fellowhip, inspiration and vision. But t is always proper to ask how valid mountain-top experience may rove to be in the light of the sordid nd persistent features of life on he plains below. Soon after Vhitby the writer began a fiveionths' journey which touched China, the Philippines, Siam, Korea and Japan. This gave an pportunity to look at each of these ountries (which together for this aper we may term "The Orient") n the light of Whitby, and to test Vhitby by the realities found. What the results were is the genral subject of this brief paper.*

To begin with a generalization, Vhitby stood the test well. The onviction was reinforced that on ne mountain-top God's Spirit had uided us, and that true insight had een granted us. The soundness f the preparations for the meeting as vindicated, as well as the ethods used there. The faith was rengthened that God does reveal is will to those who diligently nd prayerfully seek to know it.

The Whitby survey of the world e face was found to be sound. Var had devastated the Orient, naterially, morally and spiritually. In its wake were ruined cities. Moral disintegration was evident in widespread thievery, waste, graft, and the decay of sex morals and family relations. The spiritual foundations of life had given way in crumbling ruins, and men and women were distraught, confused and seeking. Political affairs were marked by bitter conflict and great uncertainty. Communism was pressing, openly and arrogantly in China and Korea, more covertly elsewhere. Western imperialism was fighting a losing battle, but one could not be sure that Asia was to be free from imperialisms of its own. Aroused and militant nationalism added to the passion and the confusion. There was exultation in the Philippines, easy optimism in Siam, pessimism in China, frustration and anger in Korea, and numbing defeat in Japan was only beginning to give way to the possibility of hope. And underneath all were the deep stirrings of a revolution, political and social, the end of which no man may measure.

Whitby, it seems to me, gave us three major insights. The first was the necessity for and a call to "expectant evangelism." The call was based on the world's dire need and the conviction of the pertinence of the Gospel to that need. Eloquent testimony to the pertinence of the Gospel was given by the faith and the hope of the Christian communities. They had stood the test of fire. In the confusion and uncertainty here were people more sure of their way than their neighbours, people who faced the

* The reader is referred to the amphlet of the Whitby findings, *he Witness of a Revolutionary hurch*, to be had from the offices of he International Missionary Council.

future in confidence and hope. We may thank God for the survival and vitality of the Christian community.

The evangelistic opportunity also reinforced the call. The opportunity was good in Siam and Korea, excellent among some people in China, e.g., the students and people more generally in the non-Communist areas, and unparalleled in the Philippines and Japan. In the Philippines the Evangelical community gave a good account of itself in the resistance movement. The people who had faith, initiative and courage to leave the dominant Roman Church made good fighters for freedom. The end of the war brought national freedom, and enhanced the value of religious liberty in the Protestant sense. Wherever the Gospel message was being proclaimed it was meeting an enthusiastic response, and people were coming by hundreds into the Evangelical Church. Moreover, the Philippine Independent Church ("Aglipayan" or independent Catholic) had undergone a reorganization (perhaps a reform), and had secured episcopal ordination from the Protestant Episcopal (American) Church, and consequent mutual recognition of orders, while the Protestant Episcopal Church is training the Independent Church ministry. This brought the latter much closer to, though not into, the Evangelical community, and opens up a wide door for the furtherance of evangelical truth.

The Japanese, from the emperor down, show a marked interest in studying Christianity. This interest has many roots—among them the shattering defeat suffered by the old theocratic order, the consequent spiritual vacuum, and the perfectly human desire to understand bette their conquerors, or "liberators. With Paul we can rejoice that fro whatever motive there was oppo tunity for Christ to be mad known. Especially were the youn people and rural folk hungry t hear; industrial populations, mo under the influence of Communisn were more difficult to reach. Ho long this fantastic and thrillin opportunity will continue no o knows. The very uncertainty o the duration of the opportuni makes it the more urgent—anoth Whitby judgment—and apposi in more places than Japan.

VERY little was being done in concerted and organized way grasp these opportunities. In th the Philippines were ahead. A Advance Movement in one grou of Churches and its counterpart the Methodist Church appeared be soundly planned and gatheri momentum. In Japan the indefa gable Kagawa was touring t country with "Japan for Christ as his watchword, but he was n getting much organized suppo In China a Forward Movemen supposed to be a year old, h hardly reached the paper stag though definite progress h been made since. In Sia some good beginnings were e dent. The reasons for this la of concerted effort are not far seek: depleted leadership, w weariness, spiritual numbness, d order as in China, and absorpti in national issues as in Korea. and large, the mandate of Whit for widespread "expectant eva gelism" remains to be imp mented. There is no Church the Orient which is experienci the deep spiritual revival for whi Christendom longs.

The second major insight of Whitby was of the necessity for wider co-operation in the World Mission of the Church. As organized Christian activities were resumed after the war it was natural that attention should be first given to easily compassable units of work, an institution here, a small group of congregations there. Confusion, poor communications, the insistent demand of things right at hand, and depleted leadership made this inevitable. In some places emergency needs have been allowed to prejudice sound development for the years ahead. A conspicuous example of this is the runaway expansion of education in the Philippines. The National Christian Councils, indispensable centres for larger thinking and wider planning, were either disorganized and poorly staffed, as in China and the Philippines; just revived, as in Korea and now in Japan; or non-existent, as in Siam.

BUT the gigantic proportions of the longer term and the larger task begin to loom up. The need for overall thinking and planning, which can only be adequately based on wider co-operation, is one of the most urgent of the hour. Ultimately this need can be met only by soundly organized and properly staffed National Christian Councils. Again Whitby's emphasis on the National Christian Council is fully justified. These organizations face some major questions which must have attention. The perennial problems are adequate finance and staff and vital contact with the Churches and Christian institutions. Appearing on the horizon are questions of relationships to national functional organizations, such as those for youth, literature, academic and religious education, and medical work. These in turn involve relationships to multiplying ecumenical organizations such as the World Council of Churches and the World Council of Christian Education. In the field of ecumenical relationships a beginning was made in February, 1948, in the Manila meeting of the Joint Commission on Eastern Asia of the International Missionary Council and the World Council of Churches. Other relationships in this field will receive special attention at the meeting of the Committee of the International Missionary Council at Oegstgeest, Holland, in September. It is clear that the need for the development of a comprehensive Christian strategy in these countries, as well as for co-operation of other sorts, serves to emphasize the case for the National Christian Council. It must have the active interest, participation and support of its various constituent agencies.

A second type of co-operation to which Whitby gave large attention was that between western missionaries and indigenous leaders. No statement issued at Whitby is more arresting or genuinely pertinent for the Orient than that on *Partners in Obedience*. In the present world crisis substantial ground has been gained. The magnitude of the task, the ripeness of the harvest, the fewness of the labourers, and, most important of all, the growing sense of ecumenical fellowship in a common service of one Lord—all these things serve to make the missionary and the national more and more conscious that they are partners in a single endeavour, in which they must work shoulder to shoulder and

heart to heart. Some suspicions of the missionary as wielding financial power and exercising undue authority still linger. The weaknesses and depletion of indigenous leadership are temptations to the missionary to slip into old and bad habits, or to form equally objectionable new ones. But by and large, things are moving in the direction of a more satisfactory and effective partnership. *Partners in Obedience* is a statement for these times in the Orient.

The third major insight of Whitby was the key importance of devoted and trained leadership, both missionary and indigenous. The paucity of such leadership, I have no hesitation in saying, was the most discouraging factor I met in the Orient. The attrition of war, the virtual cessation of recruitment and training, and the demands and temptations of secular pursuits, had sadly reduced indigenous leadership, both in numbers and in quality. Qualified men and women for some of the most important posts simply could not be found. Missionary losses had also been disastrous. There was a noticeable shortage in the experienced missionary in the middle years. Heavy burdens were falling on older men and women for which they did not have the requisite strength. New recruits were coming, and their quality and training were good omens for the future. But the demands and opportunities of the years just ahead are such that every person not now in missionary work who has had missionary experience, is in sound health and is wanted back by those with whom he is to work on the field, should raise with himself the question of his return.

Missionary reinforcements must be balanced with more sustained and well-conceived efforts to enlist and train indigenous leaders, men and women, clerical and lay, especially for the direct service of the Church. No mistake was made in directing attention to the central importance of devoted men and women of faith and training for the spiritual revival and "expectant evangelism" to which Whitby called. And the International Missionary Council has been right in making this matter a primary concern of its study and research work.

SPACE will not allow me to comment extensively on other Whitby findings. Generally they were in the right direction. Very impressive was the work of the Bible societies in supplying the Scriptures to a Bible-starved generation. They must be given the resources to continue and expand this essential and fruitful service in the missionary movement. Christian literature was of urgent importance in the titanic battle for the control of men's minds. In too many cases there had been inexcusable failure to supply the bare paper which was so sorely needed. New techniques for mass communication must be exploited, and there are encouraging signs that this may be done. Youth is in danger of being neglected by a generation of over-age leadership.

Wherever I went nothing aroused more eager interest than news of the growing ecumenical fellowship of which Whitby was one important symbol. The Orient claims its place in this fellowship which catches its imagination and speaks to its desperate needs. It is ready to do its part to make that fellowship a powerful witness to and instrument for the Gospel of the Lord of the Church Universal.

¶ *The face of the country has changed since* 1940

Evangelism in the United States

Alexander McLeish.

IT is difficult to generalize regarding the religious situation in the United States, as it differs so much from State to State. Population movements there have always been, but these were greatly speeded up by the last war. Within a period of a few months nearly thirty million people moved from one area to another. The cities and industrial areas became crowded. The rural areas of many States lost large populations. Two million entered California alone. Millions migrated from the Southern Mountains. Negroes in large numbers went north and settled in the west and in the cities of the east.

Since my last visit in 1940, the face of the country has been changed. I visited eight States, and was struck with the increase of shacks, trailer-camps and suburban and rural slums.

People in their millions have been loosened from their familiar institutions, especially the Church. Many of these have forgotten that the Church ever meant anything to them.

In addition to this, hundreds of thousands of families have been disintegrated and millions of new families have been set up under war-time conditions. The divorce rate has been steadily increasing. The absence of religious teaching in the day-schools and the fact that the Sunday-schools only reach half the children among these displaced people are also disturbing factors.

The Year Book of American Churches (1945), in spite of these adverse facts, gives some encouraging figures. Eight of the thirteen million Negroes belong to Protestant Churches, and three-fifths of the American Indians are now Christian. Home missions are increasingly reaching isolated groups, such as the Southern Mountaineers, lumbermen, share-croppers, migrant workers, Mexicans, Orientals and others. The work of home missions became all the more urgent when it was observed between the wars that labourers and those below a certain income found no use for the Church, which ministered to the well-to-do classes of the population. Accessions to the great Churches had declined. The Church had become largely a " club " of respectable people, said the Methodist report of 1944. Many churches were closed in these war years, and new populations remained unserved. There was too great a tendency for scattered suburban populations to continue to attend their old city churches which had ceased to serve the new populations among whom they were situated. To-day, after the wave of war had passed, the States found themselves predominantly urban with most of the old groupings profoundly changed.

Superficially it looks encouraging that over half the population belongs to some Church, but on examination we find that the church-members vary from 66 per cent. in Rhode Island in the east, to 28 per cent. in California in the west. Utah has the highest percentage of 68, but that is mostly Mormon. Six of the eight States

above 50 per cent. are in the east, all of which I visited. Yet I found that out of nineteen million church-members in them, above two-thirds are Catholic or Jewish. Protestants were, therefore, only about six millions out of thirty million people, or one person in five. Naturally among these Protestant, Catholic and Jewish members there are many nominal adherents, but the fact stands out that there are dangerously too few Protestant members in a country whose Protestant traditions sorely need to be upheld. Yet in these States all the churches I attended were very well filled. One felt there was a widespread loyalty to the churches and that there was actually a scarcity of seating accommodation in many centres. A great effort was made to preach popular sermons and much space was occupied in advertising them in the newspapers.

The millions of Americans without Church connections present a colossal home-mission problem. In the last two or three years the great denominations have awakened to this fact. I heard of extensive plans for reaching new communities, neglected areas and new populations surrounding the old churches. The United States has a "foreign mission" on its doorstep in Alaska, Puerto Rico, Cuba and other American outposts.

I visited in Boston the quadrennial conference of the Methodist Episcopal Church—a Church of eight million members. A few statements made there will show how this great denomination is facing the task of Christian education and evangelism.

Dr. J. O. Schusler told us that in the higher educational institutions of the Church the enrolments of 1,500,000 in 1939 had risen to 2,750,000 to-day. There are now 26 senior and 27 junior colleges. Altogether church-schools enrolled 5,000,000 scholars. Sunday-school enrolments had grown by 14 per cent. to 2,680,000 attendances. This is the record of one denomination only. The Churches were planning far more Bible-classes than previously, and the training of the ordinary church-member in knowledge and use of the Bible was singled out for new emphasis.

THERE is no doubt that a great wave of evangelism is spreading over the country. This is so in the outstandingly Evangelical Churches, some of which are independent and many attached to the different denominations. These are successful in filling their auditoriums with the result that nearly all who attend are convinced Christians and strong supporters of foreign missions. In one such church they had reached, this spring, a target of $170,000 for foreign missions. The Gospel is presented with the call to support the missionary enterprise. It is doubtful whether much further evangelization can be done in these buildings, for they are packed with enthusiastic Christian congregations, and there seems no room for more than a few outsiders, if any. Hence, it is strange to hear magnificent evangelistic challenges given to almost wholly Christian congregations. I had the impression everywhere that these sermons and appeals were being made to the wrong audiences. I also learned that some members of these congregations, subjected to continual evangelistic appeals, are longing for solid teaching. Of course, this is provided in Bible-classes, but these were not so well

attended, and the tendency was for the members to go to other churches.

The Methodist Church has prepared a four-year programme for increase of church-membership based on the remarkable experience of the past years when its membership was increased by one million. The secret of this success was due to the systematic development of the method of lay visitation evangelism. Twenty thousand ministers and five hundred thousand laymen were trained for this work. Eight hundred new Methodist churches have been organized. A Board of Evangelism is in charge of the whole movement, composed mainly of those who have had first-hand experience in this type of work. The dominant idea is that the reaching of America's millions is not specially the work of pastors, but is mainly the work of laymen if for no other reason than that there are more of the latter.

The slogan, " Every layman must have a job," indicated the conception of a working fellowship in which there were no drones. Another watchword was " Evangelism does not just happen "; it has to be organized, prepared for, prayed for, and then systematically carried through. A four-years' programme was outlined. On the membership level, it sought to train members and families in daily devotional habits. Special retreats were to be organized everywhere for youth. Pastors and lay-members were to be given special training in Christian living and in the practical work of soul-winning. In the Church the Word will be preached and decisions will be aimed at. The same applies to the house-to-house visitation of the trained teams of laymen. They must so have studied their Bibles as to know how to use them in personal interviews and be able to find the answers in the Bible itself to the inquiries with which they will be faced. New missionaries and ministers will be appealed for and new Churches formed wherever needed. The target is 2,000,000 more new members by definite decision and by restoration to church membership. The spirit behind this movement was one of deep reality and conviction that what is aimed at now will be accomplished without doubt, and my feeling was that it would be achieved.

THE Church to-day is by far the most popular American institution. It provides real news, as one could not fail to see from the Boston press and from the press of any large city.

The programme of the Southern Baptist Church is not far behind that of the Methodist. The greatest increase which this Church has ever experienced in its history was in 1947, and it now numbers six million members. It is also organizing a campaign of evangelism and stresses the importance of lay evangelism by house-to-house visitation. America does not suffer from that self-consciousness which so often retards Christian witness in England, nor are the visits of people with " something to sell " looked upon as peculiar. The American's house is not his " castle "; it is where he meets people. Hence this method of lay-visitation-evangelism suits the national characteristics in a remarkable way which, no doubt, accounts for its phenomenal success.

The Northern Baptists aim to add four hundred thousand in two years and to train one hundred thousand lay evangelistic workers. It calls this special effort "The Crusade for Christ through Evangelism."

The campaign of the Reformed Church in America is called "Revitalized Lives in a Devitalized Age." It has a two-years' programme which aims at a 50 per cent. increase in regular church attendance and in contributions to the total work of the Church.

The Presbyterian Church of the U.S.A. has a "New Life Movement" with a three-years' programme, aiming at one million new members and one hundred thousand lay visitation workers. This movement is already well under way.

The Congregational Churches are also experiencing a rising tide of interest in evangelism. A two-years' programme seeks to add 240,000 new members, 100 new congregations, and 100,000 new Sunday-school scholars. It emphasizes daily family worship and Bible-teaching for visitation evangelism.

The Disciples of Christ have a three-years' programme called "Crusaders of the Cross." It began last year with Training Conferences on visitation evangelism. By 1950, it hopes to have an active membership of two million. This means doubling its present membership.

The Evangelical and Reformed Church seeks to add 60,000 in 1948, 70,000 in 1949, and 80,000 in 1950 to its membership. It, too, is training 70,000 ministers and laymen in visitation evangelism.

I could go on through the Lutherans and Evangelical Brethren and others, many of whom are planning to double their membership. Signs of the spreading of this movement are to be found in the States in a way characteristic of the country and its people, and it is heartening to have been in touch with it.

Why Trouble the African?

OFTEN we hear it said by visitors to Africa, "The African is a happy fellow, full of fun and laughter. Why should we trouble him with our civilization? Let him be." To this the missionary who has lived and worked among Africans would answer, "At heart this same happy African is bound by superstition and fear; we cannot leave him in this unhappy state when we have the message that alone will free him."

Writing from the Dan Crawford Memorial Hospital at Elisabethville, Congo Belge, Miss Sinclair says:—

"At first I did not see the darkness and unhappiness. At Luanza all faces smiled a welcome at the new *Bibi*. I felt that here were a people whom I could love. As time went on and I began attempting the language I found the people sympathetic and helpful, but despite this friendliness I began to realize how little I knew of their lives and thoughts. Once or twice when visiting the very sick I arrived to see the native medicine being hidden away. Babes would come in from the villages almost dead; their parents having tried all the medicine men they knew now felt that no harm could be done by trying the white man's medicine! On such occasions one gets a glimpse of the misery and superstition that is connected with sickness in this land. And not only with sickness, but in all the other crises of life these are the old customs which bind and which they fear to break. But such things bring with them a challenge to spread the Gospel of the grace of God, which alone has power to free from the bondage of Satan."

An Undivided Church

J. Hutchison Cockburn

I

ECUMENICITY is the expression in separated Churches of the conviction that the Church is one and universal, and that every endeavour must be made to restore the oneness of the *ecclesia* of God.

This oneness of the Church of God is proclaimed in the New Testament. St. Paul asserts that there is one body, and goes on to speak of one spirit "even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all . . ." (Eph. 4:4-6). In various parts of his epistles he protests against those who would divide the Church into contending sections. Indeed, it would be strange if it were otherwise, for the New Testament belongs to the time of the undivided Church, and was wholly written in the period when our Lord's own words and spirit commanded the unity of the Church; and the whole conception of the Church as the Body of Christ militated against any tendency to cut the body into various parts.

Our Lord's own words (John 17: 20, 21) put the matter of the Churches' unity in final form, when he said, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." And in another passage Jesus says, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one flock" (not "fold," as in the Authorized Version) "and one shepherd."

This passage, in which our Lord draws the distinction between flock and fold, is crucial in the conception of the Christian Church. It says quite plainly that it is possible to have one flock divided into different sections; each fold of sheep may have its own customs, and idiosyncrasies even, but they all belong to the same flock and own the same shepherd; and if this means anything at all, it means, when applied to the Christian Church, a conception of unity which is not uniformity. It envisages a unity of diversity in which each part makes its individual contribution to the whole, and that each part is in the whole because it belongs to it and owes allegiance to the one Shepherd.

The parts which are unified under the one Lord and by His indwelling Spirit can never be different in fundamental quality, or in the substance of the faith, though they may vary in particulars. If they become fundamentally different in quality they are no longer inspired by the same spirit, and therefore cannot claim their portion in the one Church governed by the one Lord.

This may be exemplified from the endeavour that is made from time to time to gather all believers in God into one. A congress of religions is held periodically in which a synthesis is sought after, contributed to by Christians, Moslems, Buddhists, and many other types of believers,

Christian and non-Christian. The synthesis can never go very deep, because the elements composing it vary fundamentally, and cannot be inspired by anything more than a feeling of goodwill and sympathy. Such a congress of faiths could never be more than a congress of faiths; the faiths that attend the congress could never be bound together by one prevailing spirit that fused them into a living whole. The essence of the congress is that there is a loose bond of sympathy and understanding, and that is all —valuable in its own sphere, but there could never be a conviction of deep and abiding unity, sufficient to stand the divisive elements in human life and thought.

IT is different with the Church of Jesus Christ. Those who belong to it may be separated into a hundred different sects and branches of the Church; some branches may oppose violently some of the tenets of the other branches, so much so that division would seem to be the mark of the Church, rather than unity. But in spite of the differences, which are obvious, the Spirit of Jesus Christ fuses into a living whole the separate sections and constitutes them the Church.

It will be seen from this that the oneness of the Church is not something which men have to achieve by their goodwill to other Churches, or by their willingness to sacrifice essential truth, or by their ability to work out elaborate schemes of union between differing denominations. The oneness of the Church is a quality given to it by God, and all that men can do is to try to bring about, in practice, that which was given to the Church at its creation.

The Roman Catholic Church (and other Churches) claims to be the only Church, for it claims to be one and universal. But many of its claims are such as violate historical facts, and our forefathers, who either refused to enter the Roman Catholic unity or broke the outward unity of the Church, were quite clear that in so doing they were preserving certain fundamental truths.

The Reformers in the sixteenth century believed, and we admit the rightness of their claims, that when they separated from Rome they were not leaving the universal Church but were still part of it, only emphasizing certain Biblical truths which Rome was neglecting or denying. Salvation by faith and the priesthood of all believers, to mention only two of the mainsprings of the Reformation, were of so vital a nature, not only to the Reformers but to the very essence of the Church as described in the New Testament, that it is far more true to say that Rome had lost its claim to be the universal Church by its neglect of these doctrines than it is to say that a new Church was founded at the Reformation on new doctrines, so making a break with the past. In reality it was Rome that broke with the past, and the Reformers were only re-emphasizing those primitive doctrines on which the Church was founded by our Lord and His apostles.

In examining the history of the various Churches that have been founded, or that have broken away from their parent body, many instances can be found of a parallel safeguarding of the faith by insistence on some tenet of deep importance that was in danger of being lost. In some cases the break was caused by a doctrine that was threatened with extinction; in

others it arose through some point of discipline or of Church government. But whatever be the history of these divisions, many instances will be found in their historic origins to prove that something vital was at stake compelling the break. It is easy to hurl the epithet of "schismatics" at those who broke away from Rome or from any other Church. The "scandal of schism" is a phrase that is constantly abused, for there is truth in the statement that some of those who broke away did so under a conviction of divine truth, and of divine compulsion for the truth, which they were preserving not for their own denomination alone but for the whole Church of God, even for the Church from which they departed.

I am not, however, seeking to defend every division within the Church. Many of the divisions have been caused by emphasis on matters that seem now to be of no consequence, and have been inspired by men in whom dwelt a spirit of perversity or prejudice, even of pride and human ignorance. The history of the divisions makes sad and often ridiculous reading.

Even although it were possible to justify all the divisions that have taken place in the Church, I do not believe that these reasons of origin are all reasons for continued separation. If there were a thorough examination of the reasons for continued existence, many Churches would be ready to admit that the points for which their forefathers fought had been won, and that, therefore, serious consideration should now be given to a renewed effort to restore the lost unity.

The trouble is that in human affairs—and the Church is full of very human people—traditions and prejudices and respect for the fathers and their ways tend to stereotype what should have been temporary and to harden what must be kept pliable if the Spirit of God is to mould it to His use. If ecumenicity means anything at all to the various communions of the Christian Church, it means a growing conviction that, where separation cannot be justified in the sight of God (that is, where separation does not uphold something of worth that otherwise would perish from off the earth) necessity is laid upon the Churches concerned to seek entrance into a wider union, even with Churches from which they may have separated and with which they may have lived on terms of ignorance and even sometimes of hostility.

THE emergence of the ecumenical conception of the Church would make an interesting study by itself. Born in the New Testament and carried down to the Reformation in the conception of the universal Church as held by both East and West, it was shaken but not broken by the Reformation in which our fathers asserted their membership of the universal Church.

For hundreds of years after the Reformation the tendency in the Churches of the Reformation was divisive. The Church spread out into more and more branches, more and more sects, more and more denominations, although parallel with this divisive tendency there has never been absent the opposite tendency towards unification, which is inspired by the ecumenical spirit.

Eighteenth and nineteenth-century Scotland is often held up as a fearful warning, with Auld Lichts and New Lichts, Burghers and Anti-Burghers, the Free Church, Associate Congregations and a dozen others, whose history makes up part of Scottish Church life in these two centuries. But alongside of these divisions, Scotland can show many brave attempts after, and many successful achievements of unity, culminating in the union of the Church of Scotland and the United Free Church in 1929.

IT is only this twentieth century which can show a real birth of the ecumenical conception of the Church, a century which, having given birth to a real ecumenical sense, has done more by its various philosophies to endanger the Church than any century in the Christian era. Just because of this endangering of the Church it is of supreme importance that, in the fullness of God's time, the idea took hold that the fundamental truth about the Church was not that it was Established or Free, National or International, Orthodox or Roman Catholic or Protestant, but that it was ecumenical, universal, a unity, and that this unity of the Church was an original decree of God Himself.

The birth of the ecumenical idea does not mean that it springs fully grown into the minds of men. It begins with leaders and prophets, who teach the truth and through the generations gather a following, and, little by little, the ecumenical idea seeps down into the lives and outlook of the ordinary members of the congregations. In this slow growth there are roughly three stages:—

(1) Leaders of Churches sitting round a common table with leaders of other Churches, to discuss common problems. From this springs a knowledge of other Churches which has often been lacking in past relationships; a recognition that other Churches have something to give, and that no one Church has all the truth, or all the conviction and zeal and energy needed for our day. I am sure that this will be recognized by all of us as an illuminating but, at the same time, a humbling experience. Churches, working in the same country and living in the same cities, towns and villages, have often been unaware of the qualities of their neighbouring Churches and have been unwilling to acknowledge the work until their leaders came into contact with one another round the table of discussion, and the issues at stake were brought to the Courts of the Churches.

(2) Out of this there is likely to arise co-operation. Co-operation between Churches of various theological beliefs and of varying history has been a feature of the last thirty years in Europe, Britain and America. There are many things which Churches can do together—a common training of their ministers in part of their disciplines at least; the training of Sunday-school teachers; the holding of joint meetings of parallel organizations; the prosecuting of evangelistic campaigns; the avoiding of overlapping in the effort to spread the Gospel and the Church throughout their land; the setting up of joint boards for the prosecution of a dozen different kinds of Church work, both at home and abroad. The "Commando Campaigns" launched in London and in other cities of England are a case in point.

This joint work carries its own difficulties, for it involves the merging of different traditions and sometimes even the submergence of quite important differences. The clearest example of the difficulties that emerge may be seen in joint evangelistic efforts such as the "Commando Campaigns" in England, where members of various Churches, both clerical and lay, combine in an effort to reach the whole population of a wide area.

There are, first, certain obvious advantages of such united evangelism. The resources of all the Churches in a community, both spiritual and financial, are combined. Many people of varying talents can be enlisted, and there comes to the campaigners a deepened sense of belonging to the Church and a conviction of being a community. It is a witness to the community that the Church is in earnest. Above all else, there is the feeling of spiritual power that comes from the common purpose commended to God in common prayer. Many who have taken part in such campaigns have confessed to a feeling of the power of the Holy Spirit, greater than anything they have even known in campaigns run by a single and, therefore, united body.

On the other hand, there are disadvantages. It is difficult for groups of people who work ordinarily in separation to become a real unity. Practical difficulties arise from human nature and its attributes; even prejudices and jealousies and pride are not unknown. The follow-up of the campaign and the dealing with converts present difficulties in a variegated campaign which are not present in a campaign carried on by a single body. These difficulties do not arise merely from the fact of different *denominations* being united for this purpose; they would even arise in a campaign in which different groups belonging to the same Church were carrying out a parallel enterprise.

IN spite of these difficulties, however, and after making all due allowance for them, those who carried through the first "Commando Campaign" in London are preparing for an enlarged enterprise of the same kind. They are convinced that something unique occurs in such a united plan; something which can be gained in no other way, and that the impact of it on the population is of a power and intensity unparalleled in former evangelistic efforts.

I have chosen Evangelism as a crucial matter because it underlines both the bright and the dark in the general picture of co-operation between the Churches. The same problems arise in joint meetings and joint work of all kinds within the Church.

This co-operation, however important and necessary, must not be regarded as more than a beginning of ecumenicity. There are situations in which co-operation is a kind of inoculation against ecumenicity and gives to those who take part in the united effort a feeling that they have achieved something fundamental for their Church and for the Church of God, whereas all they have attained is a step towards a fuller realization of oneness.

(3) The third stage forces the Churches to consider the practice of the ecumenical spirit, and to ask the question whether, for the Kingdom of God's sake, there are some non-essential things in their Church, by the giving up of which

they could attain a unity with other denominations.

A case in point is the South India Union Scheme, in which, after twenty-seven years of endeavour, prayer, conference and discussion, a remarkable union has been achieved between Episcopalians, Congregationalists, Methodists and Presbyterians—a union which I believe to have been inspired by the needs of India, and which will contribute greatly to the Christian advance in Southern India.

A FRIEND of mine put it to me that the weakness of the South India scheme is that it uses the word "succession" in regard to the Episcopate in two senses, and does not define what it means by succession. But this only reflects the differences of the views held by conscientious Christians, some of whom believe that episcopal succession is of the *esse* of the Church and belongs to its very nature, while others hold that it belongs to the *bene esse* of the Church, and therefore only to its welfare. I myself find no difficulty in leaving such terms undefined. To define them strictly involves continued separation. Many efforts after union have been broken and defeated because of this meticulous desire to be agreed upon terms on which there could be no agreement.

In a parallel instance in the United States a leader of a union effort said to me that in such cases the only hope of union was for the leaders and the people who follow them to be willing to break throug the encumbering bands and burs out under the guidance of the Hol Spirit in the hope of achieving union which otherwise would no come to pass. I am convinced tha in such differences where it is pos sible for Christians to hold to on or other of two interpretations o even fundamental things, the onl hope lies in a certain freedom o interpretation, leaving it to th future to define the terms mor strictly, if that is the leading of th Spirit. Otherwise men seekin union will be driven to hard-and fast positions, and when they hav taken these up the hope of unio fades and dies.

We are in a dilemma here, ac mittedly, and it is not for any ma to say what are the fundamenta things to which other people ough to hold. He can only say for him self what he regards as fundamen tal, from which he will not mov The only hope of union lies in tolerance of the other man's opino and in a willingness to combin elements which are capable of di fering interpretations without de manding, as a preliminary to unio agreement on the exact meaning o a word. If we wait till all Christian agree on the exact meaning of suc phrases as "Episcopal Succession the "real presence," "the pries hood of all believers," ordinatio and confirmation and consecratio —and these are only a beginning o terms that are capable of variou interpretations—then we shall wa for union till the Greek Kalend and beyond.

(*To be continued*)

I have one great principle which I never lose sight of: to insist strongly on the differen between Christian and non-Christian, and to sink into nothing the difference betwe Christian and Christian.—Dr. Arnold.

¶ *An egg is no match for a rock*

Aftermath in Madagascar

H. A. Ridgwell

THE revolutionary movement of the last two years in "The Great Island" seems to have spent itself, or perhaps one should say has been compelled to give way to the superior forces of the Government—an expeditionary force from France and ruthless Senegalese troops from Africa. Says the Malagasy proverb: "An egg is no match for a rock."

Alas! The futile rising—confined almost entirely to the border tribes of the east and south-east of the island—has left in its wake a sad trail of burnt-out villages, destroyed churches, wrecked homes, and aching hearts.

The Government was driven to drastic action in the face of the appalling massacre of a number of Government officials and traders, both European and native, in order to save the country from wholesale murder and destruction. Fortunately, the Governor-General is an experienced colonial official and a very humane man of principle—incidentally a Protestant, a son of the manse. Summary treatment has already been meted out to many of the rebel leaders, but a number of leading Hova citizens, including the elected representatives of the people to the French Chamber in Paris, are still in custody awaiting trial. One of the saddest features of the revolt is that it seems more than likely—from reports to hand—that not a few innocent natives have suffered with the guilty, being accused out of spite by some personal enemy. And so history has repeated itself in Madagascar!

The rising had for its aim complete political independence. Ostensibly it was an aftermath of the great World War, when thousands of Malagasy troops were recruited for the army, taught the arts of modern warfare, and sent to fight for the Allied nations. They returned bent on fighting for themselves.

The long-dormant desire of the Hova tribe—especially the *intelligentsia*, dwelling in the central province in and around the capital—for self-determination and the re-establishment of their lost sovereignty, was stirred up before the World War by French Communist agitators sent out to the island during the Blum régime (*front populaire*).

The Hova tribe had sway over three-fourths of the whole island at the time of the French invasion. Their then reigning Queen Ranavalona III was a baptized Christian and her government was modelled to a great extent on Western forms. This came to an end when a French army marched into the capital in 1895. The following year the Queen was banished to Algiers, where she died in exile, and the island became a colony of France.

French rule has undoubtedly brought many advantages and put an end to many abuses. At the same time the population had serious grievances, and under the Free French régime immediately prior to the present governorship, misgovernment and petty injustices were deeply resented. These re-

sentments rankled, and smouldering ambitions were fanned. Then came the Atlantic Charter which appeared to promise self-determination for all peoples; this was avidly seized upon and interpreted to include colonies.

After the war Press censorship was greatly relaxed and what had been whispered was now openly declared. The long-desired opportunity for active propaganda came and certain sections of the native Press, by this time greatly increased in number and often entirely irresponsible, clamoured for self-government. All this lay behind the recent rising and in some measure helps to explain it.

WHILE the impetus and direction of the rebellion seems largely to have come from the Central Province of Imerina, and was entirely political, the striking force was provided by the primitive pagan tribes of the coastal regions. These latter were desperately keen to settle their own personal grievances with European planters and repressive local officials who for years had ill-treated them. At the same time they sought to overthrow the growing influence of Christianity in their midst and to reinvigorate pagan customs lapsing into desuetude and disrepute. The result was that organized rebellion broke out in the smaller towns and villages of the east coast forest areas (a double belt of forest runs 600 miles), spreading rapidly north and south and coming a good distance inland, at one time almost within striking distance of the capital itself, as well as of the southern capital of Fianarantsoa.

The Christian communities in these areas have suffered tragically. Scores, even hundreds, of churches and schools, including the pastoral training college and compound of the French Protestant Mission, have been entirely destroyed.

For the most part the blow has fallen on the churches of the French missions, both Catholic and Protestant, but other missions have also suffered in a lesser degree, especially the Anglican Society for the Propagation of the Gospel, whose work lies largely on the east coast. It is feared, too, that the London Missionary Society's forest districts in the south-east of the island have had some of their most promising pioneer work almost wiped out. Details of losses in churches and native workers are not yet to hand. Many of the latter were forced to go into hiding; others, it is feared, have been murdered.

The London Missionary Society's work in the east and north-east of the central province has also been seriously affected, including districts formerly pioneered by Kendal Gale, who will be well-known to *World Dominion* readers. Sad stories of suffering and brutal atrocities have come in from these regions, brought by fear-driven refugees who have lost everything, escaping with nothing but their lives.

It is not without significance that some of these areas were the storm-centres of the former rising which followed the French occupation in 1895. Then, as now, the political aspect was confused with the religious, the pagan people asserting that the loss of their country to the foreign invader was due to the introduction of Christianity with its consequent neglect of ancestor worship. They averred that the neglected ancestors were

affronted and had withdrawn their oversight and protection. Therefore not only was the invader to be driven out, but the new religion as well; for who were Jehovah and Jesus, to whom the people now prayed? Were they not just the ancestors of the white people? Mission-stations, therefore, were burned down, an English missionary of the Friends Mission, together with his wife and little girl, were brutally murdered and hosts of native Christians suffered severely.

A very disturbing element connected with this present-day rising has been that even in the Christian province of Imerina, sacred to the memory of the noble martyrs of the great persecution (under the pagan Queen Ranavalona I, 1835-61) heathen practices have increased. Veneration for the ancestral chiefs has, in many cases, vitiated the faith of some of the faithful under the stress of fervent nationalism. Articles in the vernacular Press appealed not only for veneration for the ancestors, but asked if their spirits should not be invoked.

The call to remembrance of the ancestor chiefs was much in evidence in the propaganda for self-government. Tombs and caves in many parts of the province—some within gunshot of the capital itself—became rallying-points. Editors of native newspapers, anxious to arouse deep national feeling and stimulate action, were pointing to the practice of the Western peoples of honouring their great ones. Why should not the Malagasy follow the example? So instances were not wanting of pilgrimages to the tombs of departed chiefs and heads of clans.

One cannot but feel sympathetic towards the aspirations of all subject peoples for self-expression and self-determination in their tribal and national affairs. France is an enlightened country, practically free of race discrimination. Its own national struggles for liberty can leave no doubt in the mind that one day Madagascar will be given a form of Government commensurate with the high ideals of liberty so strongly, even fiercely, held by this democratic nation. There exists a large and important section of the saner elements of the Malagasy people, including some of the most capable and trustworthy of the *intelligentsia*, that is anxious and ready to co-operate within the framework of the commonwealth of French united peoples.

THERE is no denying that Christian missions and missionary work in the island have suffered a grievous blow and serious financial loss through the rising. It is a sad setback, humanly speaking, to the sacrificial work of decades. True, the Christian Church in Madagascar is no stranger to suffering. It is a martyr-Church. And one thanks God that there are signs to-day of a deepening interest in evangelistic propaganda among the unevangelized tribes, evidence of the working of the Spirit of God.

The fact, too, that great numbers of heathen forest-folk were forced to flee to the Christian areas in the central highlands of the interior during the rebellion, and were generously ministered to by the various Christian communities, should prove of more spiritual value than much orthodox missionary propaganda. Unfortunately the tragic need of the country comes at a time when mission staffs have suffered sad reductions in personnel.

Children in the Sun

Francis B. E. Hare

EFFECTIVE evangelism will always be conceived as a multi-armed strategy devised to reach all those who live in the area of operations. Spearhead attacks and consolidation proceed as parts of an ordered plan, neither sufficient without the other, but both acting and reacting most fruitfully.

As one type of spearhead evangelism, the present writer has given serious attention to open-air campaigns for children, by means of which one or two workers and a few simple items of equipment may succeed in presenting the Gospel to a high proportion of the child population of a district.

Many readers will already be pleasantly familiar with the splendid work done at beach-services at seaside resorts in Britain and the Dominions by the members and friends of the Children's Special Service Mission. The writer's own conversion dates from a seaside mission, where he heard the Gospel for the first time at the age of fourteen. The sunshine is an entirely suitable atmosphere in which to proclaim the good news of a Saviour who carried on so much of His work in the great out-of-doors. Many a Gospel story gains enormously when retold in the setting in which it was first given. Probably the temper of the people of our day, as of His, makes them more disposed to receive the message if it is not accompanied by ecclesiastical surroundings.

There is no reason why the seashore should be regarded as the only venue for this fruitful work. The village green, the park, a patch of grass, a bombed site, a front garden, a playground—all these offer the simple amenities that are required.

From the outset we realize that we are invading the children's playtime and possibly also their playground. We cannot, therefore, demand good behaviour—we must deserve it. We may confidently hope, however, that we will give them such a happy week that we shall be plagued from all sides to "come again, mister." It requires a good deal of courage to try to get a hundred excited youngsters, sometimes accompanied by dogs or cats (but we piously hope not both!) into some kind of order and attention. On one occasion some young workers chose for their pitch a spot where the rough turf came up in handy clods, and the meeting came to an untimely end in a furious artillery battle. At another place a week's campaign was commenced on a housing estate where the Roman Catholic element was known to predominate. For three days all was well, but on the fourth the most sudden and violent opposition from the youths of the district made further meetings impossible. Normally, however, though the first gathering may be ragged, order and interest improve steadily as the week goes by.

The equipment may helpfully include a banner, suitably inscribed with the words "Sunshine Corner," a title believed to have originated on the seashore at Redcar, Yorkshire. (There is a theme-song

which commences with sober and ignified sentiment, "Sunshine orner, oh, it's jolly fine! It's for hildren under ninety-nine.") If e may drop a hint to intending anner-makers, much time may be aved by having the words printed n cellophane bound between plain lass plates and projected on to e banner cloth. The enlarged nages of the letters are traced in halk, and paper patterns of the tters are made in the same way. loth letters are sewn to the chalk utlines. The banner is supported n poles and held in position with uy-ropes and tent pegs. A horiontal pole, making an H with the anner poles, enables chorus sheets nd pictures to be hung up during e meeting. A portable organ, a ood supply of illustrated Gospels, ich as are supplied by the Scripure Gift Mission, and possibly omething to sit on, will be needed. tarpaulin for wet grass and some x-army "biscuits" (half-matresses) for hard ground, will be seful. Selected choruses are rinted by hand or with rubber amps on large sheets of limp aper, which must be "hemmed" ound with gummed cloth tape to revent tearing. The chorus sheets re bound between wooden strips nd arranged alphabetically for onvenience in use.

We do not arrive at the chosen itch unheralded. To do so would e to find ourselves viewed by a w children from a safe position n the horizon. Assuming that we ropose to commence on Monday vening, we print an attractive oloured leaflet that tells the bare acts and is intriguingly silent oout the nature of Sunshine orner; this we take to all the ouses where children live. This s easier than may appear. We interview the inevitable few children in the street and then ask them to conduct us to all the houses where their young friends live. Each child visited will want to join in, and what starts as a small deputation will finish as a sort of triumphal procession. In an hour or so interest will be at fever pitch, and the leader may rest assured that Monday evening will be a *numerical* success whatever else may happen. It is as well to have the leader's name and address on the back of the invitation to forestall any legitimate suspicions which the parents might have. In the writer's experience the parents have always been most friendly.

THE meeting itself may run each evening from Monday to Friday, and on the Saturday the whole company goes off for a picnic, with games and the final meeting. One evening we have our photographs taken, copies of which are sold later and become precious mementos of the occasion.

The equipment arrives on a hand cart, preceded by the banner carried aloft and followed by such a cheerful rabble as may be thought to have followed the Pied Piper of Hamelin. When the pitch has been set out we wish each other "Good evening" in unison and sing the theme song. Several choruses with actions bring us to Sword Drill. The Gospels are given out, and in time-honoured fashion we "sheath swords" (under the left arm), "draw swords" (hold them aloft), and repeat, "The Sword of the Spirit, which is the Word of God." We practise this until we get a semblance of smartness. The selected portion is read verse by verse by boys and girls alternately. The exposition is brief

and pointed. Some more choruses of a quieter nature, thoroughly learnt and explained, together with notice of coming events, bring us to the Bedtime Story. This is a ten-minute message, and always gets the best hearing of the evening.

Two points are worth noting. We shall have every kind of disturbance, but these are normal in such a setting and distract the children very little as long as the leader treats it all as a matter of course. Secondly, the accoustics are surprisingly helpful. Where a speaker is standing with his audience sitting on the ground at his feet the noises from the fringe of the gathering may seem to him to drown his voice, but the folk on the ground hear little but his voice, and we need not raise it to the point o strain.

What about the follow-up? I depends upon the district. In th writer's experience two such cam paigns proved to be the first ste towards what are now flourishin churches. Elsewhere, children hav been moved to attend the Sunday schools in the neighbourhood. names and addresses are collecte visitation will follow under th favourable circumstances of happy introduction. A winter re union may sometimes be arrange In any case, the Sunshine Corne campaign will have given to man children a new and delightful pre sentation of the Gospel, and in th hearts of some the flame of savin faith will certainly have been lit.

First Missionary Air Fleet

FLIGHT-LIEUTENANT MURRAY KENDON, of the Missionary Aviati Fellowship, writes :—

" During the past six months the *Mildmay Pathfinder* has flown 18,264 miles on special survey mission. This flying has been done in Britain, France, Corsica, Alger Libya, Egypt, Anglo-Egyptian Sudan, Eritrea, Uganda, Kenya, Tanganyika, Ruand Belgian Congo, and French Equatorial Africa.

" The actual survey has covered the major part of the last six of these countries, area almost as big as non-Russian Europe. Time and again the *Pathfinder* has land in places where no plane has ever been before. We give thanks to God that througho these difficult pioneering months He has undertaken for the crew and preserved the so marvellously.

" The large-scale survey has been invaluable. We have discovered things of vi importance to future missionary aviation which could not have been found out any other way. We found missionaries most helpful and encouraging, and with th help have proved that the plans of the Missionary Aviation Fellowship are not mere practicable but absolutely necessary. We shall make a fuller report on this aspe of missionary advance when the findings of the survey have been examined in grea detail.

" Before the final stage of this first survey was quite completed, the *Pathfinder* w damaged in a forced-landing made in the treacherous country near the northern of Lake Tanganyika, so the crew will have to complete their work without its valua help. Tom Banham, who has planned the survey itineraries, is remaining in Nairobi maintain a Missionary Aviation Fellowship Centre there, but Jack Hemmings and Stu King will then return to this country to assist in planning the first regular air-servi which the British Missionary Aviation Fellowship will offer to missionaries in t African field.

" We are looking to God to provide the aeroplanes and parts needed for the n fleet, so that we can press on without delay to the second stage of our work, impleme ing the findings of this intensive missionary air survey."

The Man of Sorrows was also the perfect Friend

The Good Companion

O. M. Green

WE frequently read that Christianity needs to be restated in terms of modern e. To some it may seem that the al need is exactly the other way und. I am not competent to dis- ss the question. Yet it may be ought that there are aspects of rist's sojourn on earth which do t always receive the attention ey deserve, that the mystic act of tonement was not limited to the preme sacrifice on the Cross, but at the whole of His life as it can traced in the Gospels is to be cluded in it, both as preparation r it and an example to others.

With the utmost reverence I feel at over-emphasis is sometimes id on Christ as the Man of Sor- ws, which gives a false concep- on both of Him and of Christian- . In an age which tends to lay the stress on material things, it ight surely be of the greatest lue to dwell on the qualities in is life which reveal Him as the rt of Man we should all like to , the quintessence of the leader- ip which in every age and coun- y men instantly recognize and im- icitly follow.

Physically Christ must have been uscular and well built. The Gali- an peasants, as Dean Inge has ointed out, were by no means overty-stricken; the meals in the azareth home were probably nple if plain ; and work as a car- enter until He was thirty would ve Him well-developed bodily rength. The modern window a Northampton church, which as a good deal talked about recently, depicting Him on the Cross in the last stage of emaciation, seems to me entirely false. That He was too exhausted to carry His cross to Golgotha is quite natural. He had had no sleep; all night He had been undergoing what is now called "the third degree" before Caiaphas; had been hurried about between Pilate and Herod; had been beaten and kicked by servants and soldiers; and had suffered the terrible Roman scourging. He might well be worn out, but not reduced to a skeleton.

I think we may say with reverence that He was careful about His personal appearance. His "coat was without seam, woven from the top throughout." And he dined frequently with the Pharisees, the aristocrats of Jerusalem, who certainly would not have invited to their houses a wild man from the desert. He was very well read, never at a loss for an apt quotation from the Scriptures with which to floor the lawyers. And surely His gift for inimitable parables indicates that He was a delightful conversationalist in ordinary topics, such as must often have been discussed when He stayed with His close friends, Lazarus and his sisters.

The qualities of "meekness" and "lowliness" seem to admit of some qualification. Christ was lowly in the sense that He chose humble folk for His companions. But it was not a meek man who launched the unsparing denunciation of the Scribes and Pharisees reported in St. Matthew 23. He could be sarcastic, as witness the rather

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scornful question to Nicodemus, "Art thou a master of Israel and knowest not these things?" And He certainly had a strong sense of humour. I am sure that His reply to the Syrophœnician woman's "Yea, Lord: yet the dogs under the table eat of the children's crumbs," was as much inspired by amusement at her wit—she is the only person in the New Testament who matched Him in repartee—as by pity for her trouble: "*For this saying* go thy way: the devil is gone out of thy daughter."

HOW children ran to Him is too well known to need emphasis. But He must have had the same attraction for animals. It was no mean feat to ride "a colt whereon never man sat" with people shouting all round and strewing the road with branches. One need not look for any display of miraculous power in this. There are plenty of men and women under whom the most restive horses suddenly become quiet. Only, Christ had this gift more conspicuously than others.

Lastly, He must have possessed ineffable personal charm. St. Nathaniel was sceptical when first brought to Him by St. Philip. "Can any good thing come out of Nazareth?" he asks. But at the first words of Jesus he is at His feet. Perhaps it may be said that St. Nathaniel was already unconsciously predisposed to be won over. But what of the officials (a hard lot, one may legitimately imagine) sent by the Sanhedrin to arrest our Lord on "the last day, that great day of the feast"? They simply could not do it.

> Then came the officers to the chief priests and the Pharisees; and they said unto them, Why have ye not brought Him?
>
> The officers answered, Never Man spake like this Man.

SUCH are but the most conspicuous features to be noted in Christ as Man; no doubt many more will occur to careful readers. But it is impossible not to think that our Lord had as much in mind the example of His bright, daily life as His coming death and resurrection when He spoke of Himself as the door, the way, the bread of life, the light of the world.

FRIENDSHIP

"A blessed thing it is for any man or woman to have a friend, who knows the best and the worst of us, and who loves us in spite of all our faults. In spite of all our faults! It was not the least among the many fine traits of Kingsley's character that he took his friends as he found them, and loved them for what they really were, rather than for what he fancied or wished them to be. . . . To the last he was ready to meet and make friends, to love and be loved, with the freshness of youth."

From *Life of C. Kingsley.*

A friend loveth at all times, and a brother is born for adversity.—*Proverbs* 17 : 17.

There is a friend that sticketh closer than a brother.—*Proverbs* 18 : 24.

"By their fruits ye shall know them." St. Matt. vii. 20.

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6/137

IN FRENCH INDO-CHINA

A. C. SNEAD

When reading the following article the reader may be left wondering what exactly is included in the name Viet Nam. Viet Nam is claimed to cover the three former provinces of Annam, Tonkin and Cochin China, which are now almost entirely occupied by people of the Annamese race. Until quite recently the French have opposed the inclusion of Cochin China with the other two, but they seem now to have accepted the principle of the unity of the three. Cochin China is the southernmost of the provinces and much the richest. Most of the export of rice comes from this area, which includes Saigon and the delta of the Mekong River. The two remaining provinces, Cambodia and Laos, lie to the west side of Viet Nam along the Siamese border. Cambodia has an emperor of its own, and Laos has a king, known as the King of Luang Prabang. These two are now in separate relations with France. The French idea is that Viet Nam, Laos and Cambodia should form a Union of Indo-China with the French participating, and the whole should form a part of the greater French Union. In view of the position which sections of the Viet Namese adopt, it is not as yet at all certain whether the French will succeed in this aim.

DESPITE the fact that missionaries were interned in Mytho, Cochin China, French Indo-China, during the war, yet the field was never without some contact between the Church and the missionaries. During much of the time Annamese workers were permitted to confer with missionaries in the camp, and our veteran missionaries, the Rev. and Mrs. W. C. Cadman, remained in Saigon after the others were repatriated at the close of the war. A few months later, Mrs. Cadman died in Saigon and Mr. Cadman continued his ministry and later was able to visit Hanoi. The Rev. Jean Fune, a French missionary, had continued in Hanoi during the war as a chaplain for his countrymen.

As soon as possible other missionaries returned to Indo-China. By the end of 1947 most of the experienced missionaries were back

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n the field, and ten married ouples and four single ladies had ntered as new recruits. It is the urpose of the Christian and Mis- ionary Alliance to increase the nissionary staff in the various reas of French Indo-China during ne next few years as the doors pen.

THE doors are open for full-scale missionary service in Cam- odia, among the tribes in southern nnam, and in portions of Laos, ncluding Luangprabang and Vientiane. In the Vietnamese reas of Tonkin, Annam and Cochin China missionaries may ve in a few cities that are under rench control, including Saigon nd Cantho in Cochin China, Tourane in Annam, Hanoi and Haiphong in Tonkin. Travel be- veen the cities is, for the most art, unsafe and practically im- ossible except in heavily guarded onvoys, many of which are ttacked and sustain severe losses. The safest method of travel, for xample between Saigon and Dalat, is by 'plane. A convoy of fty-four trucks, travelling from aigon to Dalat, was attacked at hree different points along the way n March 1, 1948. The third ttack resulted in the destruction of ll but seven of the trucks.

The sufferings of the Vietnamese, n Tonkin and Annam especially, re far greater and their losses of fe, property and possessions far eavier since the war with Japan nded and the strife between the Vietnamese and French has been arried on. In some areas it is ex- ected that, if the strife continues roughout 1948, at least one-half f the population will have been estroyed. Disease also is taking terrific toll of the impoverished and in many cases homeless people. A number of the pastors and deacons in the churches have been killed and others imprisoned, and in recent months bigoted Roman Catholics in the forces under French leadership have vented some of their hatred for Protestant churches and pastors in very cruel ways.

Since the end of the war the Christian and Missionary Alliance has been making earnest efforts in rehabilitation and relief, and more than $100,000 have already been provided for these purposes. But the need continues and in fact in- creases in some areas because of the bitter strife. Many tens of thousands of dollars more will be required to replace mission and church properties on a very modest scale and to bring needed relief to suffering Christians and others in the communities reached.

In Cambodia, Government per- mission for evangelism and the erection of chapels in strategic cities has been granted more freely than ever before, and the outlook for the growth of the Church is ex- cellent. The opportunities among the tribes and in Laos are calling for the utmost diligence in re- occupation and expansion. A Stinson 'plane based at Ban- methuot is being used to further the opening of work in various tribes, and another 'plane, an Auster V, is expected to be in operation soon by our mission in Laos. Bible-schools have been re- opened in Cambodia and in two tribal areas, and it is hoped the Vietnamese Bible-school in Laos, and the large Vietnamese Bible- school in Tourane will be re- opened this year.

Reports coming from many por- tions of the fields in Indo-China

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ll of the blessing of God among ne Christians and the turning to Christ of large numbers. While nly about 1,000 new converts were eported as baptized in 1947, the umber who actually turned to Christ is far greater. A recent reort from the field recounts some f the incidents of God's goodness mong the Churches, and in evanelism and Bible-training. Apart rom these, however, the situation ould hardly be worse, so far as varfare, hatred and strife, and he sufferings and dangers conected therewith are concerned. However, the Chairman of the Christian and Missionary Alliance n Indo-China, the Rev. D. I. effrey, wrote on March 24, 1948:

> It seems to me that we should not assume that, while Laos, Cambodia and the tribes areas are now open, the Tonkin, Annam and Cochin China fields are closed. Rather we should say that the conditions in the latter three fields are a challenge to us to go forward. Despite obstacles in the Vietnamese areas, there is more work confronting us even under present conditions than our present staff can handle.

A number of couples are in trainng to reinforce the staff.

One important phase of the vork is the re-establishing of the Alliance Press, formerly in Hanoi nd about to be moved to Saigon. There is need for the re-publishing f the Scriptures in Annamese, and he publishing for the first time of the entire Bible in Cambodian and Scripture portions in many other languages. Through the Press also will be provided again, as in prewar days, books, pamphlets, Sunday-school supplies and magazines of Christian truth. This is one of the most important ministries and most urgent needs.

The report for 1947, which covers only about one-half of the Vietnamese area and is not complete in the other areas, shows a church membership of 9,739, with 161 native workers faithfully ministering the Word.

THROUGHOUT the major part of Tonkin, Annam and Cochin China, with the millions of Vietnamese, the thousands of Christians, and the scores of Christian pastors and evangelists, there is danger not only to the missionary who would try to travel and minister therein, but also to the Vietnamese workers and members. Let us pray that the wiser leaders among the French and the Vietnamese may find a way to determine the status of Indo-China in peace and equity.

Still greater need is for earnest prayer that God will send a spiritual quickening to touch not only every church and group, but every individual Christian, that in spite of imprisonment, suffering and death they may be true to Christ and have the overweight of glory through the gracious ministries of the Holy Spirit in their midst.

SIAMESE GRIN

" Indo-China," said the teacher to her geography class, " is about as large as Siam." Teacher says," wrote the small girl in her examination paper, " that Indo-China is bout as large as she is."

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The World To-Day

E. J. Bingle

Judaism in the Modern World.

THE situation in Palestine has gone from bad to worse since the British withdrawal and the efforts of the United Nations have not succeeded in doing more than make darkness visible. Neither side to the dispute will give way an inch or make any serious attempt at reconciliation; yet both views as to the future of Palestine cannot be worked out together. It is still assumed in many quarters that there are only two views, Jewish and Arab. The Holy Places of Christendom seem likely to be destroyed in the general fury. The missionaries have for the most part left, either for overseas or for Transjordan; only a few remain trying to keep together what scraps of work remain.

Whatever way the Palestine question be answered, there will remain a larger Jewish question throughout the world. That larger question troubles Jews as well as Christians, though their voice is not heard above the din. In a recent number of a Jewish magazine the following paragraph appeared:

> As the years have passed by, more and more Jewish ceremonial has been discarded until just before the war Lighting the Sabbath Candles, Fasting on the Day of Atonement, and keeping the Dietary Laws were nearly all that were still carried out. It was soon found that to observe the Sabbath in the strictest orthodox manner was impossible, and when they had started to commit what they had been taught to regard as the most fearful of sins, such as riding or smoking on the Sabbath, they soon threw over the rest of the religious ceremonies they had learned—the good with the less good. The tragedy was that there was nothing left behind these "fences." When they threw them over, they threw over Judaism . . . they have been allowing Jewish Nationalism to take the place of Judaism in their lives, and by so doing have in their own opinion justified themselves as Jews.

It ill becomes us as Christians to cast stones at Jewish people for suffering a declension which is only too prevalent in Christian circles. The passage should however remind us that Jewish Nationalism, particularly as expressed in its present Zionist form in the State of Israel, is not accepted by Jews everywhere, nor does it solve the internal or spiritual problem of Judaism.

A gleam of light on this problem may fall from another source. There have been Jews in China for many centuries. In Kaifeng, in Honan, a Jewish synagogue was built in the twelfth century. The Jews, who had come to China and settled as traders, maintained their distinctive worship but in course of time intermarried with the Chinese and lost their racial characteristics. There are still descendants of these Chinese Jews who believe that faith will revive among them. Meanwhile a Canadian mission has recently acquired the site of the old synagogue in the hope of building a hospital. In this Chinese town with its street names from the Bible and its prohibition of that Chinese delicacy, pork, may this Christian hospital not prove the

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answer to the hopes of Jew and Chinese alike?

The problem of Judaism is writ large in the pages of the New Testament; it sprawls across our modern world. Are there two problems or one? The modern Christian approach has largely been left to specialists, when here is a matter that confronts us throughout the world and concerns us intimately in our spiritual life.

The Church and Franco's Survival.

ONE of the oddest features of post-war Europe is the survival of Franco's Government in Spain. Franco not only instituted totalitarianism in Spain, but openly sided with the Axis powers and permitted such an amount of infiltration that Spain was in effect an occupied country during the war. It was confidently expected that in the event of the victory of the United Nations the Fascist Government of Spain would disappear immediately. The victory was decisive enough but Franco survived and continues, the only openly Fascist Government in Europe.

One reason for this is the fear of Communism in Western Europe; many think that Franco is more tolerable than a Communist Spain. Another reason is the lack of opposition within Spain; this is partly due to the equivocal part played by the Roman Catholic Church. An analysis of this situation was published some time ago in the memoirs* of Lord Templewood, better known as Sir Samuel Hoare.

Lord Templewood, who was British Ambassador in Madrid during the most difficult years of the war, took some care to estimate the position of the Roman Church in Spanish life. Though there were thousands of godly individual Catholics and many religious "vocations" to a life of extreme hardship, in the provinces around Madrid not more than 5 per cent. of the population attended Mass and even in Andalusia it was hardly better. This estimate was based on Roman Catholic testimony and one Spanish cardinal told Lord Templewood that contrary to his hopes there had been no revival of religion since the Civil War. "The striking contrast between intense fervour and complete indifference or active hostility is a conspicuous feature of Spanish life."

The relations between the Church, the régime and the Vatican are also not according to what is commonly believed. It is said that the Church supports the régime; this is broadly true for reasons which are economic as well as religious, since the State pays the salaries of the parish priests. Notable church leaders, including the Bishop of Calahorra and Cardinal Segura of Seville, have denounced the actions and doctrines of the Fascists and have been acclaimed throughout Spain. Nor are relations with Rome ideal; because of quarrels with Franco's Government a large number of the Spanish bishoprics remain unfilled.

Nevertheless the Church has supported "the Party" (Falange) and has allowed its rites and buildings to be exploited for party purposes; the Bishops swore an oath to Franco and undertook Franco's tasks with a zeal which

---

* *Ambassador on Special Mission*, by Viscount Templewood, Collins, 1946. See also *In Spain To-day*, in *The World To-day*, July, 1948.

boded ill for Spanish religion. The Church which might have been the counterpoise to Government, assuring the country of a more tolerable administration, became the slave of the dictator. The shadow of the fate of the Church in Russia still broods over Spain.

THE Church in Spain is a persecuting Church, in such wise that Franco's police have on occasion had to protect Spanish Protestants against the fury of the Church's attack. These isolated Protestant Churches have endured a horrible decade and are not yet at the end of their troubles. Recent visitors to Spain, both British and American, have reported that these Churches show a remarkably fine spirit. They are full and the members of their congregations are predominantly under thirty years of age; there is hope for the future. They know what persecution is and can take it. They offer a real alternative to the Spanish choice of Romanism or nihilism.

The double policy of persecution in Catholic countries and demanding religious liberty in non-Catholic countries is defended by Catholic apologists,* but its application in Spain has meant that the Church has failed in its task, to use Lord Templewood's words, "to stand out as the champion of liberty no less than of order." Its responsibility for the present situation and for the inevitable reaction is serious.

Report from the Antipodes.

The Bishops at Lambeth met in private but they were also heard in public, bringing reports from the ends of the earth. One such occasion was the Ainslie lecture* delivered by the Bishop of Goulburn, New South Wales, Dr. E. H. Burgmann. His subject was the Church's encounter with civilization which he developed with the aid of his Australian background.

The white newcomers to Australia destroyed an indigenous culture in many respects in complete harmony with its environment, though its response to drastic change was the negative one of death. The new civilization was in some ways destructive of natural values and resources in its unbridled pursuit of wealth and power. Civilization is not necessarily Christian. "In Australia where our traditions are in the making we do not take it for granted that a good Australian is necessarily a good Christian." Good Christians, says Dr. Burgmann, may be good Australians, but they need to be something far more in this day of testing.

The white men brought the religion of their homeland with them; they built churches reminiscent of English shrines yet strangely out of keeping with the Australian scene. The procession of the seasons in England is closely linked with the Christian year, but it fails to make the same impression in a country where Christmas occurs in midsummer and Easter is celebrated against a background of autumn tints. Even so, religion has stronger roots in country places than in the new industrialized areas growing up so rapidly in Australia during the war and since. Religion so far has not taken deep roots in "a

* E.g., in *La Civilità Cattolica*, Rome.

* *The Church's Encounter with Civilization*, by E. H. Burgmann, Bishop of Goulburn. Longmans.

ırsh country, responsive only to ose who know how to work. The ve of Australia, that is real and ıdurıng, comes only to those who ıve mixed their sweat, and even eir blood, with its soil." Christnity needs new indigenous roots the soil of the Antipodes as well in the countries of the Far East ıd Africa.

The Australian experience of the lation of white and black throws ght on the nature of Western vilization. The black man lived a kind of garden of Eden in hich nature controlled him and ved in him, so that he might anipulate but not control it. Vestern man seeks to break down ıch restraints and control nature his own interests. If he can spense with the concept of God, much the better. The result is civilization which is a form of olatry, a power-economy from hich we need some way of escape. the Antipodes, as elsewhere, there is high tension and hard ıcounter between the Christian ith and any form of civilization."

Civilization implies limited yalties, while the Christian is ommitted to a universal loyalty hich finds expression in the serce of the one and only God. This orld loyalty was made possible the death and resurrection of hrist; the power which He exersed to transform individuals ecame available on a world-wide ale to enable transformed inviduals to grow into a new world ociety. The Christian Church is ıus involved in an encounter with ontemporary civilization. "She already on both sides of the on curtains that civilized man is reading across the world. It is r her to bridge all the chasms, ıd to keep open lines of communication across all the frontiers that divide the human family to-day."

Living Underground.

A CONFERENCE was recently held in Holland which escaped public notice. It met in Rotterdam with the title Underground Town-Planning Conference and was attended by British, French, Polish, Austrian and Dutch delegates. Their concern was to discuss soil mechanics as a factor in the preparation of plans for living and working underground for long periods.

Some people already know something of life underground. Those who endure the London Underground, or the New York Subway, or use the Mersey and Blackwall tunnels, have had a glimpse of possibilities which may be near to realization. Already there is fresh talk of tunnels under the Severn and the English Channel, but these are merely for transport. The memories of underground life during the war, in air-raid shelters and tubes, have become dim, but the experts have their minds on the problem.

The problem arose not in connection with war but as a result of the attempt to check the ugliness of industrialism. A conference was held in Paris in 1937 to discuss the possibility of moving whole factories and industrial cities underground. The conference of 1948 was concerned with the threat of the atom bomb; it is considered that underground towns would be one of the few places giving protection against atomic warfare.

Such conferences are not official, though we may well believe that governments are keenly interested

in them. The prospects they hold out are not alluring, despite the marvellous organization which can be developed to enable men to live underground for long periods. Both in peace and war men are so defacing the surface of God's earth that they are being driven underground. The old hymns and psalms which described men as worms before God seem to be in danger of becoming literally true.

Behind the Iron Curtain.

AS more and more countries in Eastern Europe are drawn into the area of Communist control and Russian influence, it becomes increasingly difficult to discover what is happening to the Churches in those areas and even more difficult for leaders to speak out when they know the facts. There is some division of opinion among those who are allowed in. Both Professor Karl Barth and the Rev. Robert Mackie have recently published accounts of their travels in Hungary and Czechoslovakia and have suggested that the feeling behind the iron curtain is not what one imagines it to be from outside. It appears that the life of Churches goes on much as before and there are hopeful factors. Karl Barth has been vigorously denounced by Professor Emil Brunner, of Zurich, for not being so outspokenly anti-Communist as he was anti-Nazi, to which Barth has replied that the situations are not the same.

As to what Christian leaders within those countries are thinking we have even less evidence. A recent supplement in *Christian News Letter* (no 311) by Professor J. L. Hromadka, of Prague University, throws some light on the situation in Czechoslovakia, though the gleam is a very individual affair and would be called darkness b other Christians. On the politica side Professor Hromadka stresse the weakness of the liberal an non-Communist groups when came to decisive action. He quote some words of the late Ja Masaryk to himself: "The troub is that the Communists know ex actly what they want, are wonde fully organized, and have alway been hardworking people. Wherea the rest of us do not know what t want and what to do." Th preference for the Soviet Union a a more dependable ally dates fro Munich which has become a open wound in the historical life o Czechoslovakia.

On the religious side the issue are not so clear, since there ha been no open or direct attack o the Churches nor any anti-religiou propaganda. The situation i however, one which cannot b dealt with by a simple and ant Communist formula. "Here w stand, facing a situation, which not to our liking, which can about against our wishes and ex pectations, which, however, is he as a reality." Professor Hromadk does not think that the analogy b tween Nazism and Communism of use in arriving at a judgment o the situation. The situation something new, unique. The o order is in liquidation and th change is permanent. Some mor standards are going. "Life getting—partly because of th terrific wounds suffered during th Nazi occupation, partly because the revolutionary process—mo raw, crude, formless." How d Protestants react to this change atmosphere? Some regard it a divine judgment; others would r treat into a sanctuary of piet Others, among whom Profess

Hromadka is one, would accept he new situation as unavoidable nd justifiable, while not identifyng himself with the new régime. The path of my faith and the path f the Communist activity interect one another, but they are not dentical, they are of an essentially ifferent nature." History may till be shaped by those Christians who are willing to place themselves n the spot of the most essential hanges of our country, by what e believe to be the highest riterion of our life.

The witness of the Church and he historical forces of our time heet in Czechoslovakia, as elsewhere. The struggle is one of life nd death, but it is likely to result n the Christian victory only if Christianity is not a stronghold of passing social and economic rder, but maintains its prophetic hessage of the Crucifixion and Resurrection of the incarnate Son f God.

Professor Hromadka admits that his views in some matters are not hared by many of his fellow-Christians and in these matters e need charity among fellow-Christians. The issues are even ss clear in a country like Britain hich is moving to a half-socialized conomy by other methods, where aditional survivals make judghents even more confused. One hing is certain: the Christian ospel has to be proclaimed in a orld our fathers never knew or reamt of, and it is our business to hake contact with that world at he point where the Gospel can nd entrance.

hristians in Pakistan.

ONE unnoticed aspect of the great migrations between India nd Pakistan has been the effect of these changes on the Christian community in Western Pakistan. They number some 400,000, and while millions of Hindus and Moslems and Sikhs have been on the move, they have remained. The result has however been disastrous for them. For the most part they were employed formerly as labourers on the estates of Hindu and Sikh landlords in the Punjab. When their landlords fled to India, the Government of Pakistan undertook to settle the incoming Moslem refugees from India on the lands thus vacated. Unfortunately the newcomers were given small plots of lands which do not require the help of hired labour and the Christians found themselves without employment or the prospect of any. Their condition has become pitiable. The Bishop of Lahore writes in his diocesan magazine that "from a prosperous, hard-working, daily employed community they have become a poor, sometimes starving, community; thousands of them unemployed and therefore earning no money."

The Pakistan Government which still aims at keeping the Christians on its side has tried to help but it has had far larger and more difficult problems to solve. The problems of the Pakistan Christians are therefore the problems of the Church in India as a whole and of the Churches overseas. Their condition is the result of sheer calamity as undeserved as it was unexpected and the harder burden falls on the destitute children of whom there are many hundreds. The problem is one of short-term relief and long-term resettlement and it is indeed an ecumenical challenge to Christians.

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